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October 8, 1967

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The Living Church

Volume 155 Established 1878 Number 15

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 and Welfare of the Church of God.*

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*Director

†Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
 TELEPHONE. 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Mary Stewart, music and records editor. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

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October

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- 16. Hugh Latimer and Nicholas Ridley, BB.
- 17. Henry Martyn, P.
- 18. St. Luke, Ev.
- 22. Trinity XXII

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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Letter from London

The British Association for the Advancement of Science is our top body in that sphere and its annual meeting always arouses vast interest. This year's gathering included a service in Leeds Parish Church at which the preacher was Dr. Donald Coggan, Archbishop of York. In the course of his address, Dr. Coggan said:

"I believe that the purpose of the Church in the world is to be the worshipping and witnessing spearhead of all that is in accordance with the will of God as it has been revealed in Jesus Christ. To do that and to be that, the Church will have to be infinitely adaptable to new forces and new emphases—far more so than it has often been in the past or often is today—at the same time as it is true to the faith once and for all entrusted to it. Hence the need for a constant supply of men and women, clerical and lay within the Church, who, dedicated to it as the Body of Christ, do not silence their critical faculties when they worship and work within the Body, but, prepared to bear the shame as well as to share in the glory of the Church, are content to live and die within its ranks. In short, I see the Church not as the Kingdom of God itself—along those lines there has been confusion in the past—but as the primary agent of God in making real His Kingdom among men. So much for the rightness.

"But now a word about the wrongness, as I see it, of those who say, simply and with no qualification, that the agents of the Kingdom are the members of the Church of Christ. To put the statement thus baldly is, I think, to refuse to face facts and to be guilty of an inadequate doctrine of God the Holy Spirit. As I begin to understand His Person and work, the Holy Spirit is the Agent, within God's vast creation, of all that is good and true and beautiful. Wherever truth—in the realms of theology or philosophy, of the arts or of the sciences—invades the territory of darkness, ignorance, and error, there the Spirit of Truth is at work. Wherever the forces of disease and death are conquered, there the Spirit of Life is operating. Wherever ugliness is kept at bay, there the Spirit of God who is the God of Beauty is doing His creative and recreative labor. God is not some kind of super-ecclesiastic interested only in churchly things as many imagine Him to be, but the God behind all discovery and invention and learning, the Source of all truth, the Origin of all beauty. And *therefore*—and this is the point to which I am leading up—whoever he be who is the agent of that work, in laboratory or study or studio or slum, is a servant of the Most High, an agent of the King, even though he be not conscious of that fact in all its glory (and therefore, as I would think, immeasurably the poorer!).

"This, if it be true as I believe it to be, has certain corollaries of immense im-

portance. First, it means that Church and science—I use the words in their widest connotation—are colleagues who need never be suspicious of one another, need never stand over against each other, but may—no, *must*—join hands in a joint assault on all that makes this created universe groan and on all that opposes the reign of God. Church and science, of course, overlap, flow into one another, for among the committed members of Christ's Church are great numbers of men of learning in all its branches. But out beyond this the Church joins hands with those who, as yet unable to yield their obedience to the Church's Lord, seek to oppose His enemies.

"Secondly, I would be more specific. I would hope that as an outcome of that increasingly close alliance, more frequently and more powerfully Church and science might speak unitedly to the world on major issues of world concern. Increasingly the Church is speaking with a united voice, for example through the World Council of Churches. Increasingly the voice of science is making itself heard, for example through the British Association and through its international links with scientists throughout the world. Let these great organizations join their voices, as need arises, to denounce the follies which oppose the coming of God's Kingdom and to point the way forward to sanity and international well-being.

"For example, is no word of denunciation called for to rebuke the madness of importing arms to Nigeria? And if this is called



for, who could better give it than the World Council and British Association, representative as they are of those who, in the last century, have brought enlightenment to that country? Or again, has the time not come when our united voices might call on governments temporarily at least to slow down the vast expenditure on the 'space-race' while we devote the money and expertise thus saved to the betterment of the millions who, physically and mentally, are starving? The unsuccessful American Survey 4 Moonprobe cost £28½ million—and that was only one little bit of a vast program. One asks whether this is the best use of resources at this point of human history when ignorance and disease stalk our earth. Could not Church and science become, more in this decade than hitherto they have been, a combined force for sanity in a world groaning as the result of man's madness and inhumanity to man?

"I am pleading for two things. *First*, for a union of knowledge with compassion. Knowledge, naked and alone, is neutral—capable of being used for weal or woe to mankind. But knowledge combined with compassion at once ceases to be a neutral force and becomes a power for good in the banishing of the enemies of mankind.

"*Secondly*, I plead for a more concerted approach by the combined forces of religion and science on the power structure of society. The day is long past when the scientist can be thought of as a man working alone or with a tiny team in study or laboratory.

He is part of a great international corpus of men and women, often financed by their governments, discovering vast new sources of knowledge which will be used for the curse or the blessing of mankind. The day is equally long past when the man of religion can be thought of as an individual bent on the achievement of his own salvation alone. He is a member of a world-wide Church whose area of concern is as wide as the world for which Christ died. Just because his message transcends the bounds of time and space, he finds himself deeply implicated in the affairs of time and space. The love of Christ constrains him. Wisdom moves him to hard thinking. Compassion warms him to translate his wisdom into action.

"Knowledge and compassion joined together; science and religion working hand in hand; and both speaking with united voice on behalf of the vast masses of the nations who can hardly make their cries heard in the corridors of world power—it may well be that along these lines blows will be struck at the enemies of truth and light and the reign of God advanced among the children of men."

This month a five-man official Methodist group will leave Britain for a point near Rome to hold talks on unity with Roman Catholics. The group was appointed by the World Methodist Council.

No program has been produced for the meeting. Dr. Harold Roberts who is the Methodist joint chairman of the Anglican-Methodist Unity Commission, is on record as saying: "I believe that we shall get further with conversations at a national level rather than at world confessional level. I know that Rome is anxious to deal with Methodists on the world confessional level but it is coming to recognize that it is not as simple as it sounds. If a door like this opens, we should go through it."

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The Living Church

October 8, 1967
Trinity XX

The 62nd General Convention
Seattle, Wash., September 17-27, 1967

GENERAL CONVENTION

Response to Hines Plea

Roman Catholic, Protestant, and Jewish leaders telegraphed commendations and pledges of support to the Presiding Bishop's plea for an inter-faith attack on the social, economic and racial discrimination against Negroes. Bishop Hines outlined his program for community action groups, to be controlled by non-whites, and sought \$3 million annually for the



Bishop Hines

next three years to finance the projects at the opening session of General Convention.

Morris Abram, president of the American Jewish Committee, pledged cooperation "in this common cause which commands our highest concern and priority." Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations, telegraphed that his organization shared "concern for and commitment to alleviation of the plight of our nation's urban communities." The Most Rev. James P. Shannon, Roman Catholic Auxiliary Bishop of St. Paul-Minneapolis, expressed gratitude for Bishop Hines's leadership and endorsed the "proposals for broader ecumenical response."

"Our deepest appreciation for your stirring and historic call," said a message from the Interreligious Foundation for Community Organization in New York, representing ten major Roman Catholic, Protestant, and Jewish organizations active in ghetto projects there. Kenneth G. Neigh, general secretary of the Board of National Missions of the United Presby-

terian Church in the USA, pledged himself to seek aid from his Church for the same purposes. "We endorse vigorously the kind of responsibility your speech represents in leading all Churches to an adequate response to the American urban crisis," telegraphed the Rev. Graydon E. McClellan, president of the Council of Churches of Greater Washington and general presbyter of the Washington Presbytery.

The National Council of Churches in Christ, through its president, Dr. Arthur S. Flemming, asserted that "we rejoice in the charge you have delivered to your own Church and in the call you have extended to the entire community of faith."

The Archbishop in Seattle

The Most Rev. Arthur Michael Ramsey, the Archbishop of Canterbury, continued his "ecumenical tour" of the United States by preaching at the ecumenical Evensong during the 62nd General Convention at the Seattle Center Coliseum on September 24th. Taking as his text the words of the risen Lord to His apostles—"Peace be unto you" (John 20:19)—the Archbishop declared that "the supreme fact is this greeting of Christ our Lord to all of us."

Analyzing the root meaning of the word Christ used for "peace" he stressed the fact that it means "binding together." The binding together of men in Christ is the secret of Christian community, he said, and Christ came into the world to bind up human life in several ways: through forgiveness and reconciliation, through a family fellowship (the Church), and through binding up the life of the individual Christian to be a true unity. It is in terms of the perpetuation and extension of Christ's eternal mission of peace-bringing that the Church of today should see its task as His body. The Archbishop thanked God that we live in a time when "the powerful forces of Christendom are not the forces which tear us apart but the forces which unite us."

He stressed the point that the ecumenical task of the Church includes far more than the merely ecclesiastical scene and "includes every possible sort of the binding together of broken humanity," and said that "very specially the racial question lies within the ecumenical task." Recalling Christ's thanksgiving to the

Father that "the glory which thou gavest to me I have given to them that they may all be one," Dr. Ramsey defined this glory which Christ gives to His true followers as "the glory of the divine self-giving life." The work of Christian unity is the receiving of this glory, and so "it is a work in which every Christian, man, woman, or little child, can share."

More than 10,000 persons, and clergy of 10 religious bodies attended the service. Dominating the scene was a giant red-carpeted altar in the center of the Coliseum. In several front rows facing it



Dr. Ramsey

were seated dignitaries of various religious traditions, including: the Most Rev. Thomas A. Connolly, Roman Catholic Archbishop of Seattle; the Rt. Rev. Gregory Udicky of St. Stephen's Serbian Orthodox Cathedral, Alhambra, Calif.; Rabbi Raphael H. Levine, of Temple de Hirsch, Seattle; the Rev. Dr. Lemuel Peterson, executive minister of the Greater Seattle Council of Churches; and Bishop Everett Palmer of the Seattle Area of the Pacific Northwest Conference of the Methodist Church.

Visits Sessions

In speeches to the bishops, the deputies, and the Women's Triennial, Dr. Ramsey earlier in Convention had urged that "our thinking must be post-Vatican II and not pre-Vatican II" in ecumenical relations with Rome. Recalling his March 1966 visit to Pope Paul VI, where the two Church leaders signed a common declaration to work for Christian unity, Dr. Ramsey asked Episcopalians to study the renewal documents of the Second Vatican Council. In them, he said, "we

see a treatment of Revelation in the kind of language we can understand, we see the papacy in a new setting of collegiate authority, a new emphasis on Holy Baptism, and a new, positive attitude toward the spiritual life of non-Roman Catholics."

Dr. Ramsey stressed that "relations have to be world-wide" in Anglican talks with Roman Catholics, Lutherans, and the Eastern Orthodox. At the same time, he warned, Anglicans should not "hold back" from unity plans with national protestant bodies such as the Consultation on Church Union, "or we will find ourselves bypassed by Rome which will be far less static."

Speaking as a "friendly advisor" about the COCU *Principles of Church Union*, Dr. Ramsey suggested that the authors "rewrite the section about the episcopate because it is very important to make it clear that the episcopate . . . is the continuation of an order in the Church of God. . . . This needs to be brought out." Applause in the deputies greeted this suggestion.

Churches of the Anglican Communion have always shied away from an "elaborate pan-Anglican structure," he continued in his deputies' talk. But greater centralization is now needed for greater Anglican effectiveness on the world ecumenical scene.

To the bishops, Dr. Ramsey expressed the hope that next year's Lambeth Conference "will make a strong, positive statement of the Christian Faith which speaks to man's intellectual perplexity."

The primate's Seattle schedule included a trip to Tacoma, Wash., September 22d, where he was awarded an honorary doctor of divinity degree from Pacific Lutheran Seminary. There, he observed in a convocation address that "standing for something is very costly . . . but remember the words spoken by Martin Luther, 'Here I stand, I can do no other,' and things may be a bit easier."

Describes Future Church

At a press conference on his arrival, September 21st, at the Seattle Center, the Archbishop predicted the eventual reunion of Christendom but stated it would be "impossible" to set out a timetable for the process. His picture of a future, single Church was one in which there would be "very little central organization" and a "lot of independence" in different national Churches. It might accept the Pope, not as infallible but "as a kind of presiding bishop. Rival denominations will have disappeared," he commented, hunching over a battery of microphones on an elevated platform in the press briefing room in the North Court. And the Church of the future will have "agreement in the same sacraments and the same ordained ministry."

Other points made in rapid-fire order by Dr. Ramsey were these:

(✓) Christianity is true and because of this it will survive, but unity "is necessary for Christianity to function."

(✓) The Committee of Clergy and Laymen Concerned about Vietnam has done a "masterly spelling out of the ethical issues" involved in U. S. policy.

(✓) Ordination of women will be discussed at Lambeth next year.

(✓) Marxist-Christian dialogue is occurring on an "unofficial" basis in England.

(✓) The Church of England presently is enjoying greater autonomy within the framework of the establishment; for instance, recent permission was given for two forms of the Holy Communion service in addition to the one in the Prayer Book.

(✓) There are writers in the Church, for instance the Rev. John Knox and the Rev. John L. Macquarrie, who are "just as readable and far deeper" in their theological approach to intellectual problems than the Rt. Rev. James A. Pike, resigned Bishop of California.

(✓) Billy Graham has "helped a lot of people but hasn't made a great alteration in the religious situation in England."

(✓) Hell is "the state a person makes for himself if he resists God. I don't know how many people there are in it or what it's like."

As Dr. Ramsey was interviewed, picketers of the Bible Presbyterian Church paced outside the room near his waiting limousine, carrying signs reading: "W.C.C. Aids Communism" and "There are no atheists in Heaven."

Budgeting Revised

Traditional, detailed budget-making in the Episcopal Church is abandoned under the proposal of the General Convention's Program and Budget Commission. Instead of grants to specific departments and projects, allocations are made only for various aims and purposes. Even these are only tentative and the Executive Council becomes the final authority on where and how the money is to be spent.

The Executive Council is empowered

to shift funds at any time from one program to another in accordance with changing needs and is limited only to operating on a "pay-as-you-go" basis which requires periodic adjustments as the national Church's income varies from anticipations. The proposal implements the Presiding Bishop's recommendation to govern expenses by priorities rather than the strait-jacket type of line-by-line approach.

The commission provided for 1968 a total of \$14,654,053 with \$12,195,455 for first priority purposes and \$2,458,598 for second priorities. This compares with the 1967 operating level of approximately \$13,200,000. There is no assurance that the larger spending contemplated for 1968 will be possible since it depends upon the pledges from dioceses and funds from other sources coming to that total. Estimated budgets for 1969 are \$15,240,215, and for 1970, \$15,697,421, subject to there being that much money in the treasury. The Executive Council would make a tentative budget for each of these years as the commission did for 1968 but also with the right to increase or reduce specific amounts.

The largest single item in the 1968 allocation is a total of \$6,615,403 for overseas operations. Next is \$1,916,301 designated for "The Crisis," meaning the urban and rural program on behalf of ghetto people. This does not include approximately \$1,000,000 annually provided for this purpose by the Women's Triennial from the United Thank Offering. During budget presentations, it was stated that approximately \$500,000 of these funds would be grants to community action groups to be operated by the people themselves and not directed by the Executive Council. The Church would require proper auditing and accounting, however, for the funds spent in such programs, which would require advance approval



Stephens

by the Council as to purposes and ability of the community groups to perform.

The safeguards written in the report failed to satisfy a substantial part of the House of Deputies. Efforts to prohibit the use of funds for such grants were defeated and numerous other amendments aimed at inhibiting or curtailing such grants also were defeated. The deputies eventually were satisfied by an amendment proposed by their own committee prohibiting grants to any organization advocating violence to achieve its aims. The deputies then adopted the budget and program.

The House of Bishops found no objections to the deputies' amendments and adopted the budget unanimously on September 26th.

Concern Voiced

At open hearings prior to the submission of the commission proposals numerous questions and objections were voiced to the original draft items. Areas of concern were varied. Bishops and deputies were assured that funds for overseas missions were at a "hold the line" level and that there is no "reason to bring home any missionary under terms of this budget but, of course, some programs will have to be phased out." J. Caldwell McFaddin of Texas suggested that "we phase out immediately the amount to the General Division of Women's Work in view of our admitting them to right of election in this House." The Treasurer, asked for an estimate of the total salaries of Executive Council staff people, gave the figure as about two million annually.

The Rt. Rev. William Wright, Missionary Bishop of Nevada, noting the large decrease in intended allocations for domestic missionary work said: "\$650,000 last year is already cut to \$642,000 and now you propose to cut it to \$420,000. Where is the lost \$200,000? I've got to find an answer before I go home. If I go home with a 33 1/3 cut, somebody better go with me." The committee was able to find \$130,000 for him and asked that he meet with them privately and they would try to account for the balance.

The Ven. Walter W. Hannum, Archdeacon of Alaska, asked: "Our people have the same problems as those in the urban ghettos. How about us in these programs?" Another speaker said: "I protest the cut (of funds) through parishes and the giving of it to groups outside it. Why are we going to go around the parishes that are effectively ministering? Give the Church the tools (money)!" The commission assured that rural areas are included in the program. Mr. Henry Heyburn, Kentucky: "We are proposing to spend large sums of money by proxy (through non-Church agencies); this is 'let John do it.' Why should we not fully fund our own power bases and influences?" An Indian priest from North Dakota asserted: "Eight years ago the

Indian's needs were on the forefront. We have not solved them. We still look to the Church. My plea is 'remember the Indian.'" Mr. Martin Ohlander, Colorado: "My plea is neither to increase nor to reduce funds but for guidance and methods to explain all this to our people at the time of our Every Member Canvass."

Constitutional Amendments

General Convention completed final action on five constitutional amendments which had been adopted initially at the St. Louis convention in 1964. These include:

(1) Providing that, in the event of the Presiding Bishop's death or disability more than three months before the next General Convention, the vice-chairman of the House of Bishops shall call a meeting of the bishops to elect a successor Presiding Bishop, subject to consents by a majority of diocesan standing committees.

(2) Authorizing the Presiding Bishop and Executive to change dates for and site of a General Convention for cause.

(3) Permitting a bishop, coadjutor, suffragan or missionary district bishop to transfer to another diocese or district provided he has served five years in the present post.

(4) Allowing dioceses to realign their borders by mutual consent.

(5) Authorizing "removal" (in addition to suspension and deposition) of bishops, presbyters, and deacons as a penalty which may be pronounced.

COCU Approved

The General Convention accepted, approved, and commended the reports of the Consultation on Church Union but made it eminently clear, especially in the House of Deputies, that representatives to COCU have no mandate or authority for committing the Episcopal Church to organic union with other Churches.

The deputies amended the resolution, as first adopted in the House of Bishops, to specify that the Episcopal representatives to COCU might discuss merger with other bodies, "but not to negotiate the entry of this Church into such a plan of union." The deputies insisted on this reservation although it had been accepted that representatives to COCU neither had nor requested authority to effect a union.

Consideration by the deputies began with some obvious concern shown over whether the Joint Commission on Ecumenical Affairs might exceed what the deputies regarded as the limits of its authority. As amendments were adopted with vigorous but friendly debate, it became evident that there was more unity than doubt in the assembly.

The Ven. O. Dudley Reed of the Diocese of Springfield said during floor discussion that when the report of the COCU *Principles* was published last year, it was thought to be "too narrow." He told newsmen later that his deputation arrived in Seattle under instructions to vote against it. However, he said, the

approval of the proposal, as advocated by the bishops, "broadens and lifts up to a new dimension" the participation of the Episcopal Church in the talks.

Resistance in the Diocese of South Carolina likewise collapsed before the broad-based bishops' resolution asking Episcopal COCU representatives to look toward greater contacts with Roman Catholics, Lutherans, and Eastern Orthodox in their ecumenical conversations.

After COCU was approved, the Rev. David Colwell, pastor of Seattle's Plymouth Congregational Church and chairman of the Consultation, was introduced to the deputies amid applause.

The instruction to the commission to include Roman Catholics, Lutherans, and Eastern Orthodox in their ecumenical discussions satisfied one element in the Convention. It was their view that dialogue with the Communions *not* included in COCU was potentially of greater importance.

Although it had been anticipated that COCU would be a controversial and divisive issue, the deputies approved it unanimously after making their amendments, and then joined in singing the Doxology.

Hiring Practices

A measure opposing all forms of discrimination in Episcopal schools, parishes, and missions received concurrence in the House of Bishops after being adopted by the deputies. It originated as a memorial from the Diocese of Iowa.

With some audible "nos," the bishops approved the resolution, stating that membership on boards and employment practices in Church-related institutions should be non-discriminatory with regard to sex, race, color, or national origin. Before concurrence the bishops raised several questions: Would it require ordination of women? Would it require all schools to be co-educational? Would it prevent preferential hiring of Episcopalians for Church posts?

At one point, Bishop Carpenter of Alabama moved non-concurrence. But the Presiding Bishop said the way to oppose the resolution was to vote against the motion to concur.

Sexuality Study

The Church's Executive Council was directed in a resolution, initiated in the House of Deputies following sometimes salty debate, to prepare a study of virtually all branches of sexual behavior and to communicate the information to all Episcopalians. The House of Bishops concurred.

Proposed by the Joint Commission on Christian Social Relations, the resolution asks for examination of the Church's attitude (but this was amended to "Christian attitudes") toward birth control, contraception, abortion, sterilization

SUMMARY OF THE GENERAL CHURCH PROGRAM

For The Triennium 1968-70 and of Detailed
Budgets for 1968 with Estimates for 1969-70

PROGRAM	1968 BUDGET		
I TO STRENGTHEN:	Priority 1	Priority 2	Total
1. Ministries	\$ 6,690	\$ 46,866	\$ 53,556
2. Clergy	113,200	79,486	192,686
3. Laity	245,304	86,064	331,368
4. Structure	120,269	43,831	164,100
II TO UNDERSTAND:			
1. The Crisis	1,916,301	1,916,301
2. The Future	172,000	22,207	194,207
3. Commitment	761,602	127,930	889,532
4. Worship	50,000	50,000
5. Unity	84,311	13,800	98,111
III TO ACT EFFECTIVELY:			
1. Overseas	6,291,793	323,610	6,615,403
2. At Home	1,112,417	340,555	1,452,972
3. Human Need	5,050	299,250	304,300
4. Specialized Ministries	621,300	960,998	1,582,298
5. Ecumenical	464,218	79,001	543,219
IV ADMINISTRATIVE COSTS:	231,000	35,000	266,000
 (Not Otherwise Allocated)			
TOTALS	\$12,195,455	\$2,458,598	\$14,654,053

* * * * *

ESTIMATED RECEIPTS

Quotas from Dioceses	\$13,694,053
Income from Trust Funds	900,000
Undesignated Legacies	50,000
Miscellaneous Income	10,000
	\$14,654,053

* * * * *

NOTE 1 — ORIGINAL PROPOSED BUDGET, JUNE 1967	\$17,560,697
PROPOSED ADDITIONS, SEPTEMBER 1967	565,000
	\$18,125,697

NOTE 2 — DETAILED 1968 BUDGET AS ABOVE	\$14,654,053
PRIORITY 3A — REMOVED FROM PRIORITIES 1 & 2	1,633,472
PRIORITY 3B — ORIGINAL PRIORITY 3	1,838,172
	\$18,125,697

* * * * *

ESTIMATED TOTAL BUDGETS:	1969: \$15,240,215	(+4%)
	1970: \$15,697,421	(+3%)

illegitimacy, divorce and remarriage, pre-marital, marital, post-marital, and extra-marital sexual behavior, sexual behavior of single adults, and homosexuality. An amendment adding prostitution to the list was voted down.

Part of the resolution preamble states that civil laws should make a distinction between those "which are necessary for the protection of society and those which attempt to regulate private moral choice" which appeared to refer to proposals that state laws eliminate penalties for homosexual acts between consenting adults.

Neither a voice vote nor a standing division enabled the chair to rule on adoption of the resolution but a ballot by orders showed overwhelming approval: clerical order, 76½ yes, 5 no, 4 divided; lay, 66½ yes, 12 no, 7 divided.

Youth

The Church's younger generation was both seen and heard on several occasions at the Seattle Center, helping to make the General Convention "swing."

At a late afternoon "happening" on the steps of the Flag Plaza, the Presiding Bishop presented the National Episcopal Student Committee (NESC) with \$500 and in turn was given one of the signs carried by long-haired student activists. It said: "Big John, We Love You."

Sr. Mary Thomas and Sr. Mary Paul, folk singers of the Order of St. Helena, Newburgh, N. Y., made one of several appearances at the musical outdoor "agape" (love-feast).

Flower power was used by Miss Ginny Stouffer, 21, a college junior, who dashed up to the Archbishop of Canterbury outside the Seattle Center Arena, and presented him with a marigold which he

wore in his buttonhole during his speech to the Women's Triennial.

David Banks, past chairman of the NESC, urged the House of Bishops to take a strong stand on Vietnam, urging: "Speak loudly if you can, speak prudently if you must, but speak!" Mr. Banks, who is studying for a master's degree at the University of Louisville, was one of two delegates from the 28-member committee which aims to give students a voice in the National College Advisory Board. The other, John Dillon, newly elected NESC chairman, spoke to the House of Deputies. A graduate student at Princeton University, Mr. Dillon told the more than 600 deputies that, "if the Church is to be relevant, it must show it." Stating that youth wants dialogue with older generations on contemporary issues, he observed: "Youth is not concerned with being really clean or having a Buick." The Church should lead, he said, pleading, "Listen to us! Help us! Act with us, and most of all, for God's sake lead us."

Healing Ministry

Avoid unnecessary or irresponsible criticisms of the medical profession, the Joint Commission on the Ministry of Healing cautioned all organizations connected with the Church in a report approved by General Convention. Such criticism might result in a "sense of separation or estrangement of doctors from the Church's Healing Ministry," the report said. "General attacks on psychiatry are deplored because the commission recognizes the valuable contribution of such medical resources as psychoanalysis and psycho-analytically oriented therapy."

The commission was continued and its title changed to the "Joint Commission on Religion and Health."

Viable Dioceses

General Convention has set up for the first time comprehensive standards for establishment and operation of a diocese. Major requirements include at least one resident bishop, 30 vital parishes, and 30 clergymen, centered in a metropolitan area and provision for other urban centers in the jurisdiction, ability to finance the diocesan office and assume its share of the general Church program, provide the services necessary for the diocese itself and the parishes. The criteria were recommended by a special committee on diocesan boundaries.

Liturgy Trial Approved

Trial use for three years of the revised Liturgy of the Lord's Supper was approved by General Convention. Authorization begins on All Saints' Day this year for the document prepared by the Standing Liturgical Commission which has spent eight years on the project.

Objections were raised in both the Houses of Bishops and Deputies to elimination of mandatory use of the Penitential Order, including General Confession and Absolution, although their usage is optional, with alternatives offered for their position in the service. Bishop Stuart of Georgia asserted that the trial use was designed to determine whether, in the view of clergy and laity, these omissions and other changes constitute serious deficiencies. The House of Deputies rejected a move to require printing the Penitential Order in the text of the new liturgy without, however, making its use mandatory.

The text of the adoptive resolution makes it virtually an instruction to bishops to encourage use of the liturgy through the Church. Convention action was delayed until after the liturgy had been used for the United Thank Offering service where it was generally approved, as indicated by comments of those attending.

Final action by the deputies in a night session initially was by voice vote which was held to be without dissent. A deputy then called attention to a constitutional requirement for a vote by orders on such questions but the chair ruled that, having heard no "nay" vote, it would be assumed that both clerical and lay orders had voted unanimously. Thereupon one clerical deputy asserted he had voted in the negative and a formal vote had to be taken. The result: clerical order, 84½ yes, 1 no; lay, 83¾ yes, 1 no, 1 divided. Cost: approximately a half hour's time.

LFF Extension Approved

Trial use for another three years of the propers for *The Lesser Feasts and Fasts and Special Occasions* was authorized by



Jo-ann Price

Singing nuns of St. Helena at Convention

General Convention. About 30 minor amendments to the texts were approved. Reports on trial use of any Prayer Book revisions must be made through diocesan channels to the Standing Liturgical Commission.

Prayer Book Revision Considered

The General Convention adopted a series of resolutions, proposed by the Standing Liturgical Commission, authorizing and creating the machinery for a revision of the Book of Common Prayer. The proposals were initiated by the 1964 General Convention. The last revision, a minor one, was effected in 1928.

Jerusalem Bible

Another Bible was added by General Convention to the list of those from which scriptures may be read at Morning and Evening Prayer, by approving the Jerusalem Bible 1966 for these purposes.

Other approved Bibles are the King James or Authorized Version (standard Bible of the Church), English Revision 1881, American Revision 1901, Revised Standard Version 1952, and New English Bible, New Testament 1961.

Also authorized beginning November 1st was the use for Epistles and Gospels of any version of scripture approved for lessons at Morning and Evening Prayer.

Theological Education Debated

The General Convention ordered creation of a nine-member board of theological education to oversee a sweeping reform in the education and training of future clergymen. The action endorsed the report of a special committee which found serious deficiencies in the seminaries and urged the Church to strengthen its leadership because it is failing in its mission due to inadequately educated, poorly trained, and uninspired clergy.

Debate in the House of Deputies centered on the method of selecting the board members with no serious objection raised to the substance of the program. Efforts were made initially to require election of board members by the General Convention upon the Presiding Bishop's nomination, which would have delayed the board's functioning until after the next convention. This being rejected, it was next moved to limit terms of board members to three years instead of six but this also lost. The deputies eventually concurred but amended the plan to require Executive Council approval of the Presiding Bishop's selection of board members. The resolution went back to the bishops for concurrence.

The House of Bishops endorsed Wednesday, September 20th, a sweeping reform in the Church's theological education and created a board for theological

education to handle the job. The action is subject to concurrence by the House of Deputies.

The bishops acted after a hard-hitting address by Dr. Nathan Pusey, president of Harvard University and chairman of the Special Committee on Theological Education which concluded that the Church is failing badly in its mission because it lacks adequately educated, properly trained, and appropriately inspired clergymen as its leadership. "Our Church will never be able to do what it is now called to do until it has acquired greatly strengthened leadership," Dr. Pusey said. "The Church cannot be expected to rise much above the level of the capacity of its ordained clergy, and this fact points unmistakably to where we must begin. Were we in the parishes sufficiently instructed and aroused, we would be instantly sensitive to how woeeful is the shortage of able, wise, and vital clergy, and how appallingly inadequate the supply of skill, talent, energy, and devotion required properly to lead our enterprise. And this, let it be said, through no fault of our present ministers, but through the unawareness and indifference and neglect characteristic for a long time of the people in the pews."

The committee interviewed more than 100 present clergymen and also visited various seminaries to talk with faculty and students. The results, Dr. Pusey said, were disturbing and sometimes shocking. "We found that many parish priests are not at all happy about their present lot," he continued. "They find fault with their jobs, with their bishops, with their parishioners; with what the Church is, and more especially, what it is not doing; with their isolation and lack of companionship; with the inadequate opportunity open for them for continued intellectual growth; and finally, and not least, with the public's emasculating conception of what the role of the minister might be. Their financial rewards are miniscule."

The committee also probed the views of parish ministers and seminarians as to their views on their preparation for the ministry. Both groups were sharply critical of their seminary training, Dr. Pusey said the committee found. "The seminarians of today are rarely happy about their lives in the seminary," he continued, "and often this is due to debilitating hardships caused by serious financial difficulties. Nor are they as a rule pleased with the instruction they are receiving. Many feel the curriculum is outmoded, or at least that it is seriously deficient in providing understanding of the contemporary world and of the kinds of problems and opportunities with which they are to be confronted in their work."

Emphasizing that correcting the situation will be difficult and costly, the Harvard president concluded that something drastic must be done to improve the lot of present clergy, to recruit more quali-



Jo-ann Price

Dr. Pusey reporting

fied aspirants to the ministry in the future, and to provide for adequate education and training. "Our seminaries need help, need reform, and toward this end need guidance and strengthening," the convention was told. All of them have at least some able faculty. All are eager to try to do better. Virtually all of them are or will soon be in serious financial difficulties. These important matters can no longer be left to the occasional random interest of individuals in this or that part of the country or to a number of completely independent seminaries, almost none with faculty or means adequate to their task. "We are certain that the only way to get on will be to fix the responsibility on a qualified group who will work patiently over a period of years to correct the situation. And we urge you to vote the establishment of such a group and give them a mandate to act."

Answering some critics of the committee report who expressed fear that the proposed board would exercise arbitrary or dictatorial powers over the seminaries or that some present seminaries would be discontinued, Dr. Pusey gave this assurance: "The only compulsion they can exert will emerge from the attractiveness of their proposals and from the influence of their wholehearted desire to serve. Ideas will be needed and a great deal of money if a proper reform is to be effected. We are confident that there are those within the Church who can and will help if a convincing and promising program for united action can be proposed—one which will lift the gaze of all Episcopalians above restricted local and diocesan interests, so that together we can learn concern and work together for the whole Church."

The bishops adopted the Pusey proposal for appointment of a board for theological education and sent it to the deputies after defeating an attempt to specify that the board would have "persuasion" powers only. The amendment was by the Rt. Rev. William R. Moody, Bishop of Lexington, and rector of the

Episcopal Theological Seminary in Kentucky which was chartered in 1834.

Bishop Moody warned the House that the board would take away from diocesan bishops the "intimate responsibility" of preparing men for the ministry. He rejected "completely," he said of the proposed board, "the theory that if a thing is big it is great." Bishop Moody told THE LIVING CHURCH later that "a lot of people in the Church don't like this kind of high-handed business" and would deliberately not support the board for this reason.

Ecumenical Seminary

The contemplated union of an Episcopal, Protestant, and Roman Catholic seminary into a theological study center was disclosed Wednesday, September 20th, in Seattle at the General Convention. The Rt. Rev. Nelson M. Burroughs, Bishop of Ohio, said Bexley Hall, the Episcopal seminary at Gambier, Ohio, Colgate Rochester Divinity School, an ecumenical institution founded by Baptists, and the Roman Catholic St. Bernard's Seminary, also at Rochester, N. Y., were involved in discussions which are expected to culminate in actions by the boards of the three institutions later this fall.

"The proposal under study by the three institutions seeks to combine as far as possible faculties, library resources, and classes," Bishop Burroughs said. Bexley Hall would move to Rochester anticipating establishment with the two Rochester seminaries of the Center for Theological Studies which, Bishop Burroughs said, would *not* be a limited cooperative arrangement but an actual alignment. Gene E. Bartlett, president of Colgate Rochester Divinity School, and the Most Rev. Fulton J. Sheen, Roman Catholic Bishop of Rochester, joined in Bishop Burroughs's statement.

Bexley Hall was founded in 1824 as Kenyon College but in 1833 became known under its present name. It has been seeking a new home for the past year to alleviate its financial problems. Colgate Rochester began as the Colgate Theological Seminary, founded by a group of Baptists at Hamilton, N. Y., in 1817. The Rochester Theological School was established 30 years later because of a "removal controversy." In 1928 the two were united as Colgate Rochester which has been training ministers for 15 Protestant bodies. St. Bernard's was founded in 1893 and has trained more than 2,500 Roman Catholic priests, including 16 who became bishops and three archdiocesan heads.

No Half-way Measures

Episcopalians cannot discharge their obligation on a basis of "giving what we can spare after taking good care of ourselves," the Rt. Rev. Ralph S. Dean,

Executive Officer of the Anglican Communion and Bishop of Cariboo, Canada, said in an address at General Convention.

Giving his impressions of the Convention, Bishop Dean said it was dominated by the Presiding Bishop's opening address in which he outlined a sweeping program for concentrating the Church's money and facilities in the struggle for equality of ghetto people. "That speech is reverberating around the Convention and will reverberate around the Church," he continued. "I am not concerned about what the bishop said but by what I hear round about to the effect that 'we must do this but won't be able to do something else.' This approach amounts merely to rearranging your spiritual deficiencies. . . . Your response must be complete. . . . Episcopalians can't contract out their obligations to God nor their share of obligations to Christ in the world."

Bishop Dean addressed the annual dinner of THE LIVING CHURCH. The Rev. Dr. Carroll Simcox, the editor, presided.

It's Not "Open"

The General Convention adopted the Ecumenical Relations Commission's report on "Communion Discipline," permitting "baptized persons" of other communions to receive the Eucharist in Episcopal churches "in circumstances of individual spiritual need" in addition to special ecumenical occasions.

The House of Deputies amended the statement, declaring it "does not authorize what is commonly called 'open communion.'" Distinction was made between the celebrant's inviting non-Episcopalians to share the Eucharist, which would be open communion, and the individual non-Episcopalian going to the rail on his own

initiative, not considering a rule for open communion.

The commission statement said its interpretation of communion discipline requires no changes in canons or rubrics.

In Brief . . .

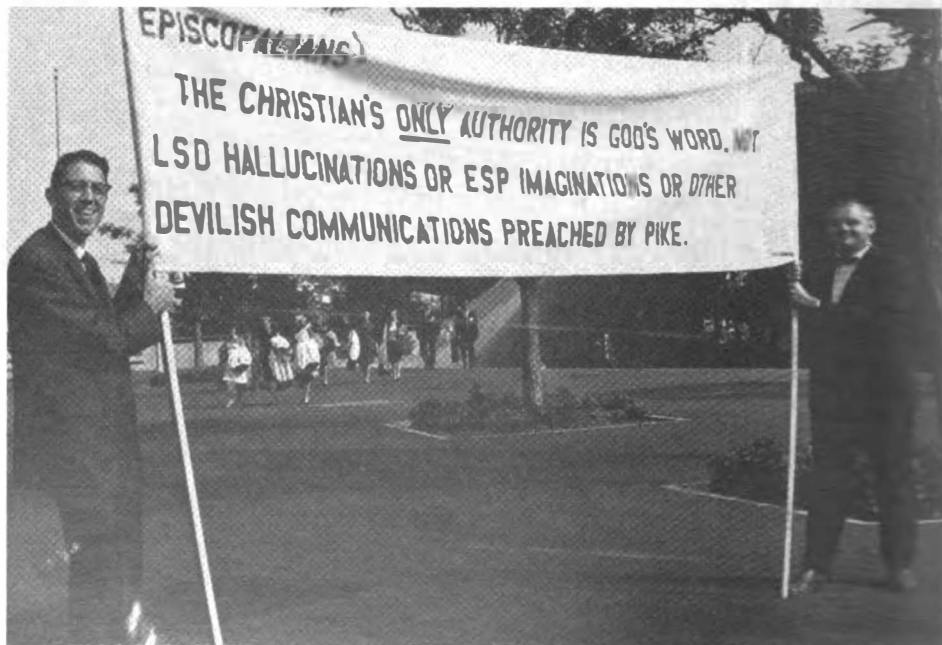
More than 1,200 General Convention participants tightened their belts and paid \$5 each for a Feed-the-Hungry sacrificial dinner on September 20th at the Seattle Center's Exhibition Hall. The result: \$4,800 netted for the Presiding Bishop's Fund for World Relief. The menu offered a choice of vegetable beef soup or Boston clam chowder, crackers without butter, and chocolate cake with frosting.

General Convention amended canons to permit persons of limited education or of advanced age to be accepted as postulants and candidates for holy orders in specialized situations where qualified persons are not available. Canons affected are 26 and 34. The changes will be primarily used in overseas jurisdictions.

Puerto Rico's missionary district was refused admission to diocesan status because, a House of Deputies committee reported, there are only three self-supporting parishes and an inadequate financial basis to support the episcopate.

The Convention approved establishment of "metropolitan councils of dioceses" to concentrate on problems of concurrent interest and overlapping geographical areas. An amendment permits any diocese to withdraw from such a council by unilateral action, requiring no assent from the other participants.

The House of Deputies killed a proposal to appropriate \$150,000 annually



Pickersets of the ultra-fundamentalist Bible Presbyterian Church greeted bishops, deputies, women delegates, and visitors at General Convention as they came and went from meetings at the Seattle Center. The message of the threesome — the Rev. Messrs. David Brown, Jack Weisenfeld, and Thomas W. Miller — was aimed at the Rt. Rev. James A. Pike, resigned Bishop of California.



Bishop Bayne discusses his committee's report

McDoniel

were moving about vigorously. As the end of the afternoon session neared, reporters and cameramen began gathering near the bishop's desk. Then, after the last item on the agenda for the afternoon was completed, Bishop Pike rose on a point of personal privilege to read ("without comment" and "not wanting to put any pressure on anyone," he said) a letter to the Presiding Bishop which he had written during the afternoon. The text of the letter follows:

Dear John:

As you will recall, when in January you appointed the Advisory Committee on Theological Freedom, I expressed myself as content that you defer further the exercise of your responsibility under canon 56, section 5, until the committee could do its work, and if its report were adequate to clear the matter, until its report could be considered by the House of Bishops. Also, you will recall, that when the "Bayne Committee" report was released I indicated that should it be ratified by the House of Bishops I could honorably (and responsibly, in terms of the concern involving many clergy and laity inside and outside our church—a concern of which my situation has become a symbol) withdraw the demand for judicial proceedings if my co-presenters consented.

"But it was decided not to present the Bayne committee report; the purport of what was adopted this morning was not clear to me and I was weighing, with advice and counsel, whether or not I should seek the consent of Bishops Myers and Craine to withdraw the demand. Now in response to Bishop Wetmore's raising a point of information, you have stated without qualification that this morning's action does not erase the impact of the Wheeling censure, and that fact and the fact that no one in the House rose even to question this interpretation, removes all puzzlement. Hence I simply call to your attention the mandatory character of the provision in the canon I had no choice but to invoke last September [Editor's note: it was October] and ask that the proceedings be initiated forthwith and that I be notified of the names of the episcopal appointees and of the date of their session or sessions that I may be present and be heard.

With all the best,
✠ Jim Pike

Bishop Cadigan of Missouri almost immediately moved that the House of Bishops erase the 1966 censure of Bishop Pike. A motion to adjourn intervened and closed debate. It passed by a fairly close vote by show of hands which revealed that it was not a party-line vote—both pro- and anti-censure bishops voted on both sides of the adjournment motion, and Bishop Pike himself commented to the press later that he probably would have voted for adjournment himself if he had had a vote.

Immediately two groups gathered on the emptying floor of the House. The larger one, consisting of Bishop Pike, some 20 reporters, and a few of his supporters, went into a lengthy and informal press conference. A smaller, quieter, and much more anxious group, composed of

to the American Church Building Fund Commission.

The Missionary District of Idaho became a diocese by General Convention action, its boundaries remaining unchanged. Bishop Foote of Idaho told the House of Bishops that the diocese could not expect to become self-supporting in the near future.

The House of Bishops asked the Archbishop of Canterbury to include on the agenda of the 1968 Lambeth Conference consideration of deleting the Articles of Religion from the Prayer Book.

HOUSE OF BISHOPS

Pike and Heresy

By BILL ANDREWS

Ever since General Convention opened, bishops had been skirting the Pike issue as if walking on eggs. At the end of the Monday afternoon session, Bishop Pike picked up the eggs and threw them into the fan by demanding a trial of the heresy charges which preceded his censure by the 1966 meeting of the House of Bishops at Wheeling, W. Va.

Events leading up to the flying omelet began Monday morning when the House of Bishops affirmed a short summary of the Bayne Committee report on Theological Freedom and Social Responsibility but deferred action on canonical implementation. The Bayne report called heresy trials anachronistic and urged the Church to make it virtually impossible to convene one. Appointment of the Bayne committee caused Bishop Pike to defer pressing his demand for a heresy trial, a move which startled the bishops at Wheeling as his Seattle action did again.

In the debate on adopting the Bayne

report summary, Bishop Sherman of Long Island called it "somewhat unbalanced," saying that it put the major emphasis on individual freedom of inquiry and too little on personal responsibility. "Science," he said, "has learned to balance the preservation of what has been learned as well as encouragement of the search for new truth." Supporting the summary, Bishop Myers of California declared, "We have not been free and open to the winds of change. I speak as a catholic, as an orthodox Churchman. If we adopt this statement I will feel like a free man again." Bishop Gesner of South Dakota asked if the statement would undermine the significance of the oath of conformity each ordinand takes before he is ordained, in which he pledges "to conform to the Doctrine, Discipline, and Worship" of the Church. The Presiding Bishop replied that the summary "does not derogate the oath, but we will deepen the meaning of conviction." The summary was adopted with a few scattering "nos."

All was quiet till mid-afternoon when Bishop Wetmore, Suffragan of New York, asked the Presiding Bishop whether the morning action in adopting the Bayne summary meant that the impact of the censure voted against Bishop Pike in 1966 "had been erased." The answer was "no" unless a motion to that effect was adopted by the House. No such motion was forthcoming. A little later, Bishop Stark of Newark, who had earlier expressed disappointment at the failure of the House of Bishops to press the canonical changes at this meeting, rose to ask and get referral of certain of these canons to a committee for action at this convention.

Meantime, Bishop Pike was writing busily at his desk, and supporters of his

bishops who have been supporters of Bishop Pike, tried to set up meetings looking toward development of some strategy to meet the new turn in events. From the latter meeting no on-the-record statements emerged. But from Bishop Pike, speaking into several outthrust microphones and amid the endless snapping of cameras, came a long series of comments, including adverse comparisons between the way his censure was handled by the House of Bishops and the way the Senate handled hearings on censure of Senators Dodd and McCarthy. He also quipped, "I didn't ask to be elected heretic of the decade." Before Bishop Stark of Newark moved into the group and begged Bishop Pike to stop putting himself "out on a limb," the former Bishop of California had emphasized to the assembled reporters that nothing short of erasure of the censure would make him withdraw his call for a hearing on charges against him.

Toward Resolution

Faced with the prospect of a heresy trial they have been trying to avoid all along, bishops worked through the evening hours seeking a formula to solve the impasse with Bishop Pike. Tuesday morning came, with reports that agreement had been reached at least tentatively.

As the bishops opened their Tuesday morning session, Bishop Stark moved to amend the canons as the Bayne committee recommended. This was the move to make heresy trials virtually impossible by requiring signatures of at least 10 bishops on a presentment and approval by two-thirds of all bishops before a trial could be convened. Bishop Barrett of Rochester won approval of an amendment to the Bayne Report calling on the Presiding Bishop to give "specific instruction to include provision of due process in any action of dissociation or censure." Bishop Wyatt of Spokane secured support of a provision that the amended canons take effect immediately upon the concurrence of the deputies. The canonical amendments were adopted quickly.

Four hours after the bishops acted, the House of Deputies overwhelmingly concurred in the canonical amendments, including making them effective immediately. Upon receipt of official word of the deputies' concurrence, Bishop Pike sent formal word to the Presiding Bishop that he had withdrawn his demand for judicial proceedings.

Abortion Legislation

The House of Bishops adopted and sent to the deputies a resolution urging liberalization of state laws governing abortions, acting on a memorial from the Diocese of Long Island. The bishops advocated permissive abortions if continuation of pregnancy seriously threatens the physical or mental health of the mother, or there is evidence the child

would be born badly deformed in body or mind, or the pregnancy resulted from rape or incest.

The resolution specifically condemned procuring of an abortion because the birth of a child would be inconvenient or socially difficult, because conception was outside wedlock, solely because the mother is under 15 years of age, because the pregnancy might be difficult, or because the family cannot afford a baby.

The deputies concurred in the bishops' action but deleted the list of situations where abortions were condemned by bishops. The bishops subsequently concurred in the amended resolution.

Bishop Gross of Oregon alone raised his voice against the proposal. "All unwanted pregnancies cause mental distress but so do abortions. We should not prefer convenience to life. . . . The poorest argument on behalf of legalized abortions

not say. I did not hear him speak of outreach beyond the shores of the United States. I hope and pray that adoption of his program does not simply replace support of world-wide mission." Bishop Dean said he had heard talk of a cut in the overseas missionary budget of \$1.3 million. He felt this would be a disaster.

He told his brother bishops that, like it or not, they have to accept the fact that the United States is a world power and that in the "global village" it has enormous responsibilities, "and it cannot contract out of them. The Episcopal Church is a microcosm of the United States," he said, "and it cannot contract out of its responsibilities."

Bishop Dean told the House that the center of gravity of the Anglican Communion has shifted from England to America. He spoke of some English Churchmen who think the Church of



Bishop Warnecke (center), program and budget chairman

is that there are illegal abortions, because illegal abortions will continue." Bishop Barrett of Rochester said the resolution represents "the least we can do."

Dean on Mission

Concern for domestic problems should not be at the expense of world-wide mission, the Rt. Rev. Ralph S. Dean, Anglican Executive Officer, said in a frank and biting speech to the House of Bishops on September 19th.

He began by applauding the Presiding Bishop's call for deployment of resources in the current American racial crisis. "There cannot be sadness, or sorrow, or slaughter in the streets," he said, "and have the Church stand aside and unmoved. We move into new dimensions and face colossal challenges."

Then Bishop Dean said, staring directly at Bishop Hines: "But I was a bit disturbed by what the Presiding Bishop did

England is the Anglican Communion. But, he declared, "I wish the Church of England would join the Anglican Communion."

He told the House of his hopes for the creation, perhaps at the next Lambeth Conference in 1968, of a new Anglican council representative of lay people, priests, and bishops, with its own elected chairman—who might or might not be the Archbishop of Canterbury. "The Archbishop of Canterbury," he said, "is the sacramental and ceremonial head of the Anglican Communion, but not necessarily its 'executor' in a literal sense." He said he is sure such a step will be taken sooner or later and concluded, "I hope for once, it will be sooner—that would be a change!"

93d Birthday Greetings

The House of Bishops on September 18th opened its session with birthday



Bishop Gooden: 93

Stephens

greetings to its oldest member, the Rt. Rev. Robert B. Gooden, 93, retired Suffragan Bishop of Los Angeles.

Introduced by his son, the Rt. Rev. Reginald H. Gooden, Missionary Bishop of Panama, the elder Bishop Gooden urged the bishops to "live dangerously and courageously" so the 62nd General Convention will "go down in history as a great convention." He said the bishops should "take to heart" the opening appeal of the Presiding Bishop for a \$3 million annual fund to aid urban ghetto groups for the next three years.

Bishop Gooden has served in the House of Bishops for 38 years.

COCU

By BILL ANDREWS

What started as a debate of cannon crackers and sky-rockets ended with all the emphasis of a damp fuse. The House of Bishops, after debate scattered over portions of three separate sessions, voted approval of what the Consultation on



Bishop Mitchell: 92

Stephens

Church Union has already accomplished.

Bishop Sherman of Long Island led off by moving the adoption of the first portion of a resolution, the essence being to commend the *Principles of Church Union* adopted by COCU as "a significant advance toward Christian unity in matters of doctrine, worship, sacraments, and ministry, which have long divided loyal followers of Jesus Christ." Bishop Brady of Fond du Lac challenged the propriety of commending a document which had not yet been sent to the Church for study.

Amendments were proposed and accepted, by Bishop Gibson of Virginia for the Joint Commission on Ecumenical Relations, to a third portion of the resolution, which authorized the Commission to participate in drafting a proposed plan of union for study at all levels of the Churches involved and for ultimate consideration by the governing bodies of the participating Churches. Then Bishop Gibson replied to Bishop Brady, saying that the first part of the resolution was a simple statement of fact. He said that when the Disciples of Christ change their doctrine of Baptism and the Presbyterians accept prelaty, that is significant advance. He acknowledged that *Principles* are only a beginning and must have many additions and changes. "It will be very helpful to your representatives to have this commendation," he declared.

Bishop Bennison of Western Michigan said that the Church should not run the risk of leading other Churches into misunderstandings with resultant embarrassment. "We must be fair to our brother Christians. Slow this down a bit," he appealed, asserting that Episcopalians have not yet done enough study to have formed a clear opinion of COCU. Bishop Kinsolving of New Mexico and Southwest Texas then moved to amend the word "commend" in the first part of the resolution to "recognize."

At this point, previously scheduled hearings required departure of several bishops and the matter was put over to the next morning. Remaining bishops heard Bishop Gibson's report as the chairman of the Joint Commission on Ecumenical Relations. He discussed the whole background of conversations on behalf of Christian unity, with special emphasis on the relation of such conversations with Roman Catholics, Lutherans, and Orthodox, plus the negotiations within COCU. His thesis was that the two types of contacts supplement rather than oppose each other.

The next morning Bishop Kinsolving's amendment to put "recognize" in place of "commend" lost. Bishop Brady then moved, as a substitute to the first part of the resolution, an expression of appreciation for "the splendid work that has been done" by COCU and an assurance of our Church's determination to continue its participation in the Consultation, but

omitting any endorsement of *Principles*. Bishop Brady said that to adopt the first part of the resolution immediately after a long and laudatory "whereas" was impossible unless Episcopalians really accept the *Principles* in entirety. He said of a statement in *Principles* explicitly accepting either infant baptism or believer baptism (i.e. baptism only after a mature commitment to the Faith): "If this is not anarchy in faith, I don't know what is!"

Bishop Pike, resigned Bishop of California, said he was glad that there was now an opportunity to discuss theology on the floor of the House of Bishops. He challenged Bishop Brady's view of baptism, both because Bishop Pike's study of early Church documents convinced him, he said, of a lack of clear doctrine, and because surveys show many Episcopalians don't believe what the Prayer Book says about baptism. "I am grateful that COCU leaves the question open and does not put us in a *cul de sac*." He indicated he hopes for change in the Prayer Book service of baptism.

Bishop Stark of Newark affirmed his conviction that the *Principles* do in fact represent "significant advance," and he opposed the Brady substitute. Bishop Higgins of Rhode Island said he had no objection to the substitute but that "it would be tragic to give a negative vote," so he preferred the original "commendation." Bishop Wyatt of Spokane spoke for the substitute, saying that the original resolution seemed to endorse the whole of *Principles*, while the substitute gave all necessary "aid and comfort" to the consultants.

The substitute lost in a 35 to 79 vote in which the normal "party-line" distinction between the ardent ecumenists and those with known hesitations about over-hasty action was muddied by many individual cases of bishops voting on unexpected sides. The original first part of the resolution was then adopted by voice vote, among which there were a few "nos." A second part of the resolution, calling for study of COCU's *Principles* in every diocese, was adopted without opposition.

The third section, complete with the amendments informally accepted by the Joint Commission, was adopted unanimously after Bishop Bennison had pleaded for "study, discussion, and dialogue." Bishop Wright of Nevada said that in a recent service for the Archbishop of Canterbury, Roman Catholics and Mormons took part, and that he heard the complaint from Roman Catholics that Episcopalians are talking to other Churches in COCU. Bishop Welles of West Missouri replied that he partially disagreed with Bishop Wright because he felt that opinion among Roman Catholics, Lutherans, and others was not "monolithic." He said, "Some of them tell us to go ahead with COCU; others say,



"Slow down." This decision must be made by the Protestant Episcopal Church."

Then Bishop Welles brought the debate to an end in a spate of applause by concluding, "It is not until we get further along that we are in danger of losing anything because we have not yet reached the point of commitment. We are not yet down to the nitty-gritty points."

Suffragan Bishop Duncan of South Florida then moved an addition to the resolution which urged that "emphasis be placed upon the development of a common life in Christ, expressed in a sharing of discipline, worship, sacraments, and ministry." This was defeated.

The final portion of the original resolution calls for a report on COCU to the 1968 Lambeth Conference and to the next General Convention. Finally, Bishop Bennison moved and the House adopted an additional statement calling for the Joint Commission to discuss unity with Roman Catholics and others as well as with the COCU Churches.

The whole resolution went to the Deputies for their action.

"PB" Election

The House of Bishops refused to surrender its exclusive right to elect the Presiding Bishop. It killed, by refusing to concur in action by the House of Deputies, a proposal to amend Church law to provide for the election by a joint session of bishops and deputies. Under the present arrangement, the deputies have the right only to consent to the PB election by the bishops.

The proposed change was a key item in the MRI Commission's program for restructuring certain parts of the Church organization. The bishops did concur in other proposals of the commission, including:

(*) Limiting the Presiding Bishop's tenure to 12 years and lowering the retirement age for the office from 68 to 65 years.

(*) Defining the office of the Presiding Bishop as "chief pastor" of the Church and calling upon him to visit each jurisdiction of the Church for consultations with bishops and clerical and lay leaders.

"Partnership" Killed

The House of Bishops killed a long-advocated plan to abandon the Church's quota system for raising its revenues and to adopt voluntary giving in a "partnership plan" under which dioceses would share equally their resources with the national Church.

The proposal had been approved in the House of Deputies but the bishops voted

65 to 48 against concurrence after brief debate. Principal arguments against the change were that it was not a practical means for raising the money needed by the Church.

Bishops on Youth

Young people sometimes vex the older generation by their manners, dress, viewpoints, and demonstrations but the youth of our society has a sobering and challenging face, the House of Bishops stated in a position paper. Pointing out that young people are seeking education as no previous generation has, the bishops commended the Church's attention to understanding and cultivating the "new generation."

The paper recommends bringing young people into decision-making affairs of the Church because they can identify with it only if they have a voice in directing its affairs. Additionally, clergy and the faithful must welcome "encounters" with youth to facilitate their expressions of faith in their own words.

Civic Disorders

The House of Bishops warned fellow Episcopalians, and Americans generally, that "money alone will not buy us peace" in the explosive racial issues in the ghettos of American cities. Speaking through a "position paper" drafted by Bishop Emrich of Michigan, the House stated:

"It [money] is a necessary symbol of our concern in Church and State; but it can also, unless it is accompanied by a more drastic change of inner attitude, deceive us into believing that we have changed what we really have not . . . Indeed, money without a deep sense of belonging, money without mutual respect and affection, money without the deep ties of the spirit, will leave any people hostile, bitter, and alienated." Bishop Emrich's document, stating disorders in the cities must be considered a judgment which can be understood "as the maturing of a contradiction," continued: "At this moment the contradiction is clear; the haunting tragedy of American history: . . . it is the contradiction that all men are created equal and have equal rights—but Negroes are in slavery or ghetto. . . . Our travail as a nation is not meaningless; it is the maturing of an inner contradiction." The paper pointed out three alternative methods of responding to the crisis:

(1) Try to return to "life as usual," failing to recognize that this resulted in the present situation;

(2) Accept the possibility of a police state which "would mean the end of our free institutions" as a result of hostile groups arming against each other, due to failures of constructive action against basic causes;

(3) . . . turn the power of every institution in the land, beginning with the

Church, toward removing the dread contradiction, toward growing up into the Constitution, toward what we call 'repentance,' the changing of our ways."

The major amendment to the paper, offered by Bishop Brown of Arkansas, termed "lawlessness and violence" as "inherently destructive and not to be condoned" in the attainment of interracial justice. The change was offered after Bishop Brown and Bishop Emrich, asked by the chair to reach agreement over the lunch hour in re-wording parts of the position paper, could not do so.

The bishops' debate on September 25th was less wide-ranging than the one by the deputies' four days earlier, when Bishop Emrich presented the draft of the position paper to them.

Wright Wrangle

A letter sent to Negro clergymen of the Episcopal Church became an issue temporarily in the House of Bishops' debate over the position paper on civil disorders. The Rev. Dr. Nathan Wright, Jr., of Newark, chairman of the recent "Black Power" Conference in that city, wrote on September 14th that the "black clergy of our Church must be at the center of any endeavor by the Church to deal with the needs of black people." He continued that "for the Church, even unintentionally to overlook the resources (of Negro clergy) would be a perpetuation of the insolence and paternalism which has been heaped upon the black clergy in the past."

The Rt. Rev. James S. Wetmore, Suffragan Bishop of New York, called Dr. Wright's statement "dastardly" in objecting to some language in the civil disorders paper. Bishop Stark of Newark agreed Dr. Wright's letter was "out of order" but that the clergyman had since telegraphed his assurances of support for the Presiding Bishop's program for racial equality.

Additional Actions

The Presiding Bishop asked and obtained consent of the House of Bishops to set up a joint committee with the Canadian House of Bishops to plan a joint meeting of the two Houses at Augusta, Ga., in October 1968.

The House of Bishops elected as trustees of the General Theological Seminary Bishops G. W. Barrett, Rochester; H. D. Butterfield, Vermont; L. H. Scaife, Western New York; and Suffragan R. R. Spears, Western Missouri. Their terms are for three years.

Wyoming, a missionary district, was admitted on September 20th to diocesan standing by the House of Bishops, concurring with the House of Deputies.

Election and consecration of Suffragan Bishop Edward McNair of Northern

California and Bishop Coadjutor Christopher Keller, Jr., of Arkansas was also given consent of the bishops.

Through canonical amendment, deputies from dioceses and missionary districts are required to be elected not later than the year preceding General Convention, according to action taken by the deputies on September 19th and concurred in by the bishops the next day.

Tenure of the President and Vice President of the House of Deputies was limited to three terms (not two as originally proposed) by action of both Houses.

Bishop Jones of West Texas, referring to memorials and petitions critical of the National Council of Churches, said the 1961 and 1964 General Conventions dealt adequately with the questions and that improvements had been made. The House of Bishops agreed with him and on September 20th dismissed the subject without action.

The House of Bishops sent greetings to Pope Paul VI on September 20th. As Bishop Hallock of Milwaukee presented the message, it was in the name of the Protestant Episcopal Church. On a suggestion from the floor, the newly legalized title of Episcopal Church was used. The shoe was on the other foot when Bishop Hallock moved a greeting to Dr. Eugene Carson Blake, general secretary of the World Council of Churches, in the name of the Episcopal Church. Bishop Welles of West Missouri immediately urged a change of title to Protestant Episcopal Church and laughter greeted this by-play on a name choice only just made legal.

ACU Apology

Bishop Sterling of Montana, speaking as president of the American Church Union, apologized to the House of Bishops and to the Presiding Bishop for an article published in the ACU's *General Convention Daily* of September 22d in which a reporter speculated as to "who really sold him [the Presiding Bishop] on making his last minute 'pitch,'" in what the reporter called his "Black-Power" speech. Bishop Sterling said that it was an editorial which should not have been printed, as it was, as news and without a by-line. He further said that the writer of the article had been relieved of his duties on the *Daily*. The individual's name was not disclosed.

HOUSE OF DEPUTIES

Long Controversy Settled

Passage of time has virtually ended a controversy that has flared repeatedly in the Episcopal Church for more than a generation. The House of Deputies, which had consistently opposed admitting women as lay deputies since it was first

formally proposed in 1946, voted overwhelmingly on September 19th for a change in the Constitution. Three hours later the House of Bishops, unanimously and without debate, concurred with the deputies. The constitutional amendment changes the word "laymen" to "lay persons." It will require adoption by the next General Convention in 1970 but there was no disposition to question that outcome. Women could not be seated prior to the succeeding convention in 1973 since amendments become effective on the January 1st following final action.

Debate in the House of Deputies was listless and largely repetitive of what had been said in previous conventions. Opponents acknowledged they were leading a losing cause. The scattering of "nays" in the voice vote confirmed this.

One suggested amendment, which was defeated, drew considerable attention afterward. J. Caldwell McFaddin, Beaumont, Texas, contended that wives of clergymen and full-time Church employees should be made eligible only for election to the clerical order instead of the lay order. He argued that these women inevitably would have a greater interest in the clerical viewpoint and urged that "we place some limits on our action . . . to preserve the balance of power between clerical and lay orders." The House is now divided equally between clergy and laymen.

The Rev. John Clinton Fowler, Tucson, Ariz., opposing the amendment, predicted seating women "will subtly change the decisions of the House because there are psychological differences between men and women." To support his prediction he asserted that women have gradually dominated juries in Arizona courts since they were first admitted to such service in the 1940s. His claim was refuted by the Very Rev. Almus M. Thorp, Gambier, Ohio, who declared admission of women to vestries and diocesan conventions had not produced such results.

As the deputies talked about the amendment more than 700 delegates to the Women's Triennial Meeting, assembled in the Opera House, memorialized General Convention to take favorable action on the suffrage measure.

It was apparent there was no longer any steam in the opposition such as has characterized deputies' deliberations ever since 1946 when the controversy became a chronic one. That year Mrs. Randolph H. Dyer, St. Louis, flabbergasted the convention in Philadelphia as a duly elected lay deputy. She was extended a "courtesy" seat "with voice and vote" as the record reads. Three years later at San Francisco, three women presented credentials but were refused seats because of constitutional prohibitions.

"Episcopal" Legal Now

The Church has two legally-established titles. They are the "Protestant Episcopal

Church" or the "Episcopal Church" as the user chooses. In contrast with the bitter disputes the proposal in several forms had triggered in previous conventions, the century-old controversy was finally resolved in the 62nd General Convention on September 19th without a flurry.

Proposals to eliminate the word "Protestant" from the Church title have recurred periodically. One authority at Seattle said the issue arose long before the Civil War. Faced with a divisive situation because of the heated opposition to dropping "Protestant," a compromise was found. Recommended was a preamble to the Constitution legalizing the use of both titles. It was adopted on first reading in St. Louis and, on September 17th at Seattle, the House of Deputies approved a final reading. The next day the House of Bishops concurred and the long controversy was settled.

"Distressing" Data

The House of Deputies' committee on the state of the Church noted membership and stewardship statistics which John Paul Causey of Virginia tagged as "distressing."

He said, "First, there has been a continual decrease for the last five years in the number of baptisms. Confirmations and number received decreased in 1966. Since 1957 the total number of communicants has risen 15% to 2,239,109. However, at present we are not growing as fast as the population." He also reported that the giving to the Church increased in 1966 only 3.7% which was less than our membership gain and under the 5-year average increase of 6.2%. "To date in 1967 receipts for the national program are over one half million dollars behind the amounts pledged to Executive Council," he declared. The analysis indicates, Mr. Causey said: ". . . a need for change which embodies more than what business would call 'getting more customers and increasing gross sales' . . ."

Coburn Elected President

The Very Rev. John B. Coburn, 52, Dean of the Episcopal Theological School, was elected president of the House of Deputies on the third ballot on September 23d, succeeding Dr. Clifford P. Morehouse, who has served in the post since 1961 and who refused renomination.

Dean Coburn told the more than 600 clergy and deputies, after being escorted to the Seattle Arena stage, that he sensed "a renewed spirit of vigor and concern and wholeness" in the Church at this

Continued on page 22



MEDITATIONS

It was almost dark one day last week when I wandered into our new church and took a seat in one of the pews near the back. Everyone else had gone home after a busy day. The organ man had put in many hours tuning the new instrument and he would be back tomorrow for more of the same. The man installing the pews had only the book-racks and the kneelers to finish before he would be through. Tomorrow would see his task complete. Somewhere one last door slammed shut, and I could feel the faint vibration. (Probably the church secretary headed for her car.) I was alone.

It was very peaceful here amidst all this comfortable newness. All was in readiness . . . or practically so . . . for today's first services in the rebuilt St. James Church, Marietta, Ga. I found myself staring at this pulpit through the gathering dusk . . . meditating about this spot from which in a few days I would be privileged to preach the first sermon. The first church to stand on this corner lasted a long time . . . and many, many fine men preached from its pulpit. What sort of men would preach from *this* pulpit? I wondered about the generations of clergy yet unborn who would stand here to bring the message of God to their own times in their own way. What would they say? What sort of sermons would they preach?

God willing, there will be thousands of sermons preached from this pulpit, of which this sermon on this happy morning is but the first. Some of these thousands of sermons will be very bad, some will be very good. Most will lie somewhere in between. Some pulpits I know of have affixed to them Bible verses that relate

to the great task of preaching. In one church, where great sermons are often heard, the pulpit inscription repeats the words of St. Paul: "Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." However, on another pulpit, in a little parish church on the Hudson River, there is *this* quotation: "He giveth his beloved sleep." One wonders whether some longwinded preacher had given good reason for that choice.

Of the thousands of sermons to be preached from this pulpit some will no doubt be memorable. They will be quoted in the press, printed in books, or, at the very least, discussed over Sunday dinner. And some will be rambling and unorganized and uninspired and they won't be remembered as far as the parking lot, much less the dinner table. Some will be pretty and sweet and poetic, conducive to good feeling and a rosy glow. Some will be biting and stern and harsh. They will upset the hearers, disturb them to the very marrow of their bones and send them away mad. But who is to say which will be the finer sermons? Jesus preached some of both. He sat the people down on a grassy hillside in the warm sunshine and spoke of the birds of the air and the lilies of the field, and on other occasions he made people so mad they finally crucified Him.

I don't know for sure but I suspect that disturbing sermons will become less the exception and more the rule as the Church strives for relevance in the increasingly scientific and materialistic world of those thousand tomorrows. I have never read a palm in my life and tea leaves to me are just the sludge in the bottom of the cup. I do not pretend to be a fortune-teller or a soothsayer, but I am called to be a prophet, an interpreter of God's holy will and purpose to the age in which I live. And in order to try to be a good prophet I read what is going on in the Church and in the world, and on the basis of this study I herewith dare to make a few predictions about the future of this pulpit—not necessarily the immediate future, but the future that is all tied up in those thousands of Sunday mornings that will see a sermon preached in this spot.

In the first place, those sermons will deal with a larger variety of subjects than you can now imagine. I say this not only because new knowledge, new science, new explorations of the inner mind and outer space—all these will bring new problems,



O n

new crises, new forms of old sins—but also because thinking Christians are already, more and more, letting God go free into all of life, no longer keeping Him confined between the covers of the Holy Bible or the words of a particular creed or formula or the hallowed traditions of a particular Communion or parish. More and more we are seeing that Holy Religion is not just a matter of the Sunday pew but that God is Lord of all of life and that all of life is fit subject matter for His Church and this pulpit.

Secondly, I believe that more of those thousand sermons than you would imagine will be preached by the laity, both men and women, as the Church recognizes the great gulf that has become fixed between laymen and clergy and moves to correct a bad situation. Increasingly, laymen will learn that the man in the round collar suffers the same doubts, the same temptations, the same frustrations, and the same disappointments as themselves, and clergy will learn that devoted laymen can have just as much to say, just as valid



By The R
Assistant R

a witness to the glory and wonder of God at work in the human soul. It is my most fervent prayer that the completion of this new building will mark the beginning of a new era in this parish, an era where more and more the laity recognizes and seeks to fulfill its mission to be the Church in this time and this place.

Third, the ecumenical movement is now a fact whereas once it was little

liturgical movement. Basically, the liturgical movement is concerned with making the worship of the Church more pertinent to the daily needs of the age in which we live. It encourages greater participation by the laity in the Church's worship. As part of the influence of this concern, future sermons from this pulpit may take on some new form, they may appear in a different part of the service, they may be accompanied by free discussion, "questions from the audience," if you will. Already, today, there are parishes in the Episcopal Church where interested groups meet over coffee on Sunday afternoon to discuss the points raised in the sermon that day. This keeps the clergy on their toes but it also has a good effect on the laity. This means that we must have not only articulate, well-trained, well-informed speakers, but we must also have well-trained, alert congregations who demand thought-provoking sermons, who feel cheated and resent it when the effort put forth in this pulpit fails to give them

and prophets of the Old Testament, the apostles and evangelists of the New Testament, and, most importantly, by the Incarnate Son of God, Jesus Christ. The forms and words and techniques of the sermons to be preached from this pulpit in the years ahead may vary. The speakers will come forth from among "all sorts and conditions of men." The problems and opportunities faced by those speakers will be as varied as life itself. But their essential mission will remain what it was when this congregation was first formed back in 1842, and what it is today, namely, to bring to those problems and opportunities, to bring to the people sitting in those pews "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost."

I spoke earlier of biblical verses that adorn some pulpits. Several years ago in Milwaukee I was fortunate enough to have been invited to participate in a week of instruction in the art of mission preaching conducted by the marvelous preacher

A New Pulpit

more than an idealistic dream. A divided Christendom, while not yet ready to be fully reunited, is at least willing to look at its wounds and to seek means for their cure. I believe, therefore, that a substantial number of thousands of sermons to be preached from this pulpit will be preached by Methodists and Presbyterians, Lutherans and Roman Catholics, and Baptists.

Fourth, just as the day is coming when a man's Church will not bar him from speaking of our common Father from this pulpit, so too, just as surely, men of all races and nations under the sun will be privileged to speak of and for God from this place. There is a paradox about all this: Those to whom these are still uncomfortable and disturbing thoughts must recognize that it is the very success of the preaching of God's love which has gone on here and elsewhere up to now that has brought about these changes, present and future.

Fifth, much is being said today in both protestant and catholic circles about the

food for thought during Sunday dinner. Our congregations must be made up of people who have faced up to the problems, challenges, and opportunities of their time and place and who want to know how Christ and His Church speak to these things.

We've been looking ahead at the sermons to be preached from this new pulpit through years more numerous than those relative few remaining to any of us here today. By all this concentration on the present and the future do we mean to imply that the Gospel, and spiritual vitality, and relevance begin with us, with this new pulpit? Of course not! This church and this pulpit stand on the site of another church and another pulpit destroyed by fire almost two years ago to the day. And the echoes of sermons still linger, sermons that were preached here in good times and bad ever since 1842. And Christianity and sermons had been around for a mighty long time when that first church was built here in 1842 and the first sermon was preached in that new pulpit.

Each new age wrestles with its own crises and challenges in its own words, its own thought forms, its own way. But as God-fearing people we would be foolish indeed if we did not plot our course according to the charts—the truths and the insights—left to us by the people

and teacher and writer, Fr. Roland Palmer, a renowned Anglican monk of Canada. Fr. Palmer told us that he often found himself inclined to go pretty far afield in his sermonizing, sometimes leading his congregation down a "primrose path" of current events and interesting bits of theological discourse, until he fixed in his pulpit, where only he could see it, a little sign bearing a portion of the 21st verse of the 12th chapter of the Gospel according to St. John. It was designed to remind the preacher of the purpose for which his congregation had gathered. It would not be a bad idea to place a similar reminder in this new pulpit of ours. It said simply: "Sir, we would see Jesus."



H. Hatch

James Church
No.

By The Rev. John A. Schultz

Rector of Trinity Church
Ambler, Pa.

an ecclesiastical puberty rite which symbolizes the transition from attendance at Sunday school classes to attendance at adult worship, from which children are tactfully excluded.

Not yet a problem in ecumenical dis-

be accomplished. I outline two such difficulties and suggest possible solutions.

(a) *Confirmation is scriptural.* Although we do not know whether our Lord instituted this sacrament directly, it is apparent that it was practiced in the

Let's Eliminate Confirmation

One of the practices which distinguishes the Episcopal Church from protestant groups is the quaint rite of the *Laying on of Hands upon Those that are Baptized, and come to Years of Discretion.* Called simply "Confirmation" by most of us, it is required of Episcopalians, though little else really is.

Administering this rite is one of the major chores of a bishop in the Episcopal Church. He frequently spends most of what would otherwise be his day of rest going from parish to parish, preaching the same sermon over and over, and partaking of the same cookies and punch afterwards in innumerable parish halls, autographing Prayer Books, and trying to explain tactfully to sweet elderly ladies that it must have been some other bishop who confirmed her in Saskatchewan when she was only seven years old. We do practice Confirmation. Whatever differences we have as to its meaning, we seem to continue the practice without exception.

Episcopalians, however, differ from most Catholics with respect to Confirmation. Roman Catholics don't make as much fuss about it as we do; First Communion is the bigger event for them and is given usually sometime after the child reaches seven or eight. They are confirmed, without much special instruction, whenever the bishop next comes around (every few years for most American parishes). When the bishop is too busy, a monsignor or sometimes the parish priest is delegated the job, using holy oils consecrated by the bishop. In the Orthodox Churches, Confirmation is administered by the local priest (using such oils) as a part of the rite of infant baptism. Some Protestants—Lutherans especially—have a Confirmation service conducted by the local pastor after a year or so of special instruction. Others have some version of

discussions, Confirmation, as practiced by Episcopalians, might become one. It could conceivably be considered as theologically or sentimentally important by some traditionalists among the laity and thus become a barrier to unity. In recent discussions about the possibilities of an amalgamation of constituent bodies into "a united Church truly catholic, truly reformed, and truly evangelical," COCU (the Consultation on Church Union) has avoided the subject entirely. In almost all major union schemes to date, however, Confirmation has been listed as an option and has thenceforward declined in practice except (as in South India) where Anglican tradition has been hard to suppress. It would obviously be a tremendous protestant breakthrough if Episcopalians abandoned Confirmation altogether, or at least began to regard it as of no real value or significance.

Since Roman Catholics and Orthodox don't seem to be overly concerned about Confirmation, and since most Protestants don't have it, perhaps it is time for Episcopalians to exercise real positive ecumenical leadership and propose the elimination of Confirmation. A few difficulties present themselves before this can

apostolic age and presumably valued by those who were His closest followers. St. Luke says in Acts, "then laid they their hands on them (who had previously been baptized) and they received the Holy Ghost." The way out of the problem caused by Confirmation's dominical or apostolic institution is to treat it as inapplicable to modern life and hence outmoded. Thus Confirmation could be regarded somewhat like the feet-washing, which has no counterpart in either a proud or servantless society—and we are both. An alternate is to attack the scriptural accounts as naive descriptions of emotional reactions erroneously ascribed to the action of God the Holy Spirit.

(b) *Confirmation is catholic.* Despite the difference in practice between Confirmation in Rome and Orthodoxy and even between Rome and ourselves, all Catholics have regarded Confirmation as sacramental and a normal part of Christian life. The gifts of the Holy Spirit have been regarded as therein received. It has been recognized as the completion of baptism. This much overall agreement has persisted among most Christians for the past 2,000 years. Confirmation is as catholic as Baptism and meets the usual test of substantial acceptance at all times, in all places, and by all people. This problem will be harder to solve than one caused by Confirmation's scriptural basis. One method of attack would be to agree that it unquestionably *used to be catholic* but *no longer is*. The word catholic is now a very mild, amorphous one, changing in meaning. COCU has indicated as much. Speaking of the words "truly catholic, truly evangelical, truly reformed," COCU says, "the meaning of these terms is not to be restricted by their historical associations in ancient controversy but should be extended to include their positive associations throughout the history of the Church." If we thus enlarge our defi-



nitions, it is easy to see how things once catholic can no longer be so—at least not since the Protestant Reformation. Obviously this principle could be applied to other matters such as the concept of the ministry, but it might be better to defer such suggestions until we are all in the new Church lest they give rise to abortive misgivings.

The only clear principle that we must be careful to keep constant and irrevocable is that of change and reformation. COCU calls this *semper reformanda* (they must always be reformed) and indicates, "it applies to both the 'catholic' and 'evangelical' attributes of the Church." A new kind of chaos would result if any definition were fixed or unchangeable. It would also rule out Alice in Wonderland as a theological textbook.

One of the great advantages of eliminating Confirmation would be that every Episcopalian would know something really significant was taking place in the Church as a whole. So long as we keep our quaint old ways and customs there is a danger that we might think them true or right or even desired for us by our Lord. Therefore, let us eliminate Confirmation.

There is one reinforcement to this proposal which has come forth recently. At the 1964 General Convention, the House of Bishops proposed a resolution on "open communion." The House of Deputies rejected it and consented instead to a study of the canonical changes which might be required to evade such constitutional provisions as that in the Prayer Book. The Prayer Book states that "there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." The study group (The Joint Commission on Ecumenical Relations) has recommended that, despite this provision, anyone who is baptized may receive Holy Communion in the Episcopal Church. Apparently the word "none" is to be interpreted as referring only to unconfirmed adult Episcopalians. A child, Episcopal or not, who has not "completed his baptismal initiation by personal profession of faith and loyalty" would, presumably, still be excluded. Conceivably, an adult member of the Orthodox Church, which requires no such profession beyond the sponsors' commitment at infancy, would also be excluded.

It is too early to inquire whether the required "commitment of faith and loyalty" is to be any specific faith, or loyalty to any person, or just faith in anything or loyalty to anyone. I suggest faith in the universe and loyalty to oneself as probably being catholic enough. Of course, even this should be subject to change. We would not want to seem exclusive except where our own people are concerned. Probably the easier way out of all these dilemmas is to eliminate Confirmation altogether.

One cold winter morning I loaded my clothes dryer with wet wash and turned it on and left it as usual. Later, when I came back to get my dried clothes, I found the machine overly hot and the clothes, still wet, a sodden lump at the bottom of the drying basket. After a little experimenting I discovered that the machine would heat but the basket would not go around, so it would not do its job and had nearly blown a fuse trying. I figured that the reason for its malfunction was that the lint had built up inside and was holding the basket from turning. So I cleaned out the lint, a job I hate, and still it would not go around. I called the repair man who came and pointed out that the machine was frozen in the cold room, in spite of all the heat it had generated in trying to dry the clothes. He told me to leave the dryer door open and turn on the heater until the spinning mechanism could thaw.

Later, I began thinking that my useless clothes dryer reminded me of my own

By Joanne Maynard

St. Peter's Pro-Cathedral
Helena, Mont.

edness, my judging of others, my unfor-giveness. There it is. My hands will get dirty, but if I expect to get my machine working properly I'll have to dig in and get it out. I may also find odds and ends of this and that: buttons, pins, scraps of paper, little things which are not bad in themselves but which have been lodged in my life and which are impairing the work of my machine.

I clean my machine as well as I can and then I mustn't shove the old lint in underneath and try to hide it because I'll always be thinking of it and how awful it is and what a pile I have, and good grief, it's piling up inside my machine all the time! No, I must throw it out completely. I must tell God of my sins, admit them and ask forgiveness. Then I can forget them because I know that I am

A

Meditation

For the Housewife

life. I often get so fouled-up that I can't do my job which is to love God and to do His will. As a clothes dryer is intended to dry clothes and is no good for anything else, so am I made to love and serve God in all my actions, and for no other reason. So when I find that not only am I not doing what I am intended for but that I am getting overheated, I had better check to see what is wrong before I blow a fuse.

So I must tackle the dirty work of cleaning up the "clothes dryer" of my life. First the lint must be cleaned out. I must buckle down and roll up my sleeves because this is an unpleasant job. I will find things that I didn't know were there, down inside my life, down under the nice, clean clothes of my good thoughts and deeds. I will find the fluff of my superficial thinking about God, my fuzzy thoughts of "the kindly old man upstairs" who looks with a smile on my little deeds. I will find the grit, the downright dirt and grime of my sins, my pettiness, my grumbling, my self-center-

forgiven. I must leave the door of my heart and soul and mind open to the warmth of God's love and He will thaw my frozen machinery which can never be thawed by any heat which I can generate myself.

So now I am in working order again, ready to take on the only work which I was designed to do, no matter what my particular job may be, to love God and to serve Him. And I must not be afraid to tackle my work again after I am all nice and clean. I might prefer to lock myself up and never try to do anything for fear of getting clogged again. Of course I'll collect lint again. That is the nature of human life. My sins will pile up in me again, my thinking may slip into the fuzzy fluff of shallow bromides. I'll probably collect a few buttons and pins of unnecessary impediments. But now I know what to do about it. Now I know where to turn to confess my sins and ask for forgiveness and grace to lead a better life. I can truly "go in peace," knowing that "the Lord hath put away all my sins."

Toynbee Revisited

Eleven years ago, in *An Historian's Approach to Religion*,* Arnold Toynbee discussed, under an arresting metaphor, a problem which he said was "exercising the people of the United States in the sequel to the Second World War." In some ancient mythologies Nature, both non-human and human, is often symbolized by the bull which will either destroy man or be tamed by man. It all sounds very interesting but primitive and fanciful, hardly "relevant" as we say today. Toynbee, however, sees the everlasting relevance of all such persistent myths.

He speaks of two different bull myths. "In the Mithraic myth a hero slays the monster and staggers forward with his victim's inseparable carcass weighing on his shoulders. In the Zen Mahayanian Buddhist myth a boy-herdsman makes friends with the great ox and comes home riding on the monster's back to the music of the rider's flute." Toynbee interprets thus: "The boy's deft diplomacy is a more effective way of dealing with Man's problem than the hero's crude resort to force; for the force which sometimes recoils upon its user . . . is a wholly inappropriate instrument for dealing with the psychic bull."

Thus the interpretation. And the application? "In a previous chapter of their history, in which they had been breaking in the physical continent of North America, the people of the United States had disposed of the historic bison on the Great Plains in Mithras' way: they had just set upon him and exterminated him. But now they were having to cope with a psychic bison incarnate in the Russians, in the peoples of Asia and Africa and Indian America, in the Americans' own European kinsmen, and, most awkward of all, in the Americans themselves; and this could not be done by the drastic methods that had proved so effective in dealing with forests, wild animals, and human savages who could be treated as part of their continent's fauna. In A.D. 1956 the Americans were being pushed, by the sudden transformation of the *dramatis personae* on their stage, into changing over from the Mithraic tactics to the Zen Buddhist tactics at short notice, and this task of psychic re-adaptation was imposing on them a severe nervous strain."

Toynbee's analysis was substantially sound and his observations correct in 1956. Revisiting him at that passage and that point in time we find ourselves reflecting that the position eleven years later remains much the same. Prof. Toynbee himself in these latter days has become a severe critic of American foreign policy, and it seems reasonable to surmise that if he were asked to comment on the current situation in terms of his bull-myth metaphor he would deplore what he would call a growing American predilection for the Mithraic tactics as over against the alternative Zen Buddhist tactics, and he would point to Vietnam as a horrible example.

* Arnold Toynbee, *An Historian's Approach to Religion*, 23. Oxford Press.

What can be said, if anything, for the defense? Perhaps this: A myth is a myth is a myth, and only that. It has its value, its validity, and its truth, if it's a sound one. But it is not itself, and it does not always provide, a realistic rule of action, a strategy, a way of being and doing, for either a person or a state, and this has to be borne in mind by anybody who would interpret and judge American national life and policy today in terms of these alternative bull-myths. Unquestionably it is better to conquer the bull, if you can, by taming it than by exterminating it. From this it follows that in Southeast Asia or anywhere in the world it is better for the American to show himself not as the hero who slays the monster, *à la* Mithras, but as the boy-herdsman who "makes friends with the great ox and comes home riding on the monster's back to the music of the rider's flute", *à la* Zen Buddhism. (The monster of course is not other people, and we beg that no one will accuse us of calling our communist fellow human beings "monsters.") Sometimes, however, and indeed sadly commonly, in interpersonal and international relations it is not possible to play the boy-herdsman, and the only choice is to play Mithras or die. This is always the less desirable way, as the myths rightly teach; but in many actual situations there just isn't anything else. Toynbee and most who share his views would admit that the Mithras role was the only possible one for the free world allies of a quarter century ago confronting the psychic bull which appeared under the signs of the Swastika, the Black Shirt, and the Rising Sun. Any historian who would say that a nation can always play the bull-taming boy-herdsman rather than the bull-slaying Mithras, if it chooses, is turning from history to speculative ethics—and we mean speculative.

The Answer at "The Answer"

We are perfectly sure, from all the information we have, that they have part of the answer of sound evangelism at The Answer, and we respectfully call the attention of the leaders of Episcopal Church evangelism to it.

The Answer is a storefront cafe in Greenwich Village that is now run by the Salvation Army. Its clientele is the hippie and the teeny bopper.

The place is equipped to please the client according to his taste; and, of course, the people who run it have an evangelistic purpose. There is no effort made to disguise this purpose, which is one thing we like very much about it. To be sure, as Capt. Brian J. Figueroa who runs The Answer explains, "It's a subtle ministry and there's no hard sell." But he adds: "We make no bones about the fact that we're Christians; Christ is the answer." Figueroa is 24. His lieutenant, Ed Herzberg, is 23. Herzberg explains that it's a "lax place" with just four rules: No drugs, no drinking, no carrying on, and no foul language. These rules don't seem to keep the customers away. The place is more than busy. "We tell them, 'We're high on Jesus Christ, and that lasts,'" Figueroa says. "We're more convinced of what we've got than they are of what they've got."

There is no one and only way of carrying on the work of evangelism, so in that sense the answer is not to be found at *The Answer* or anywhere else. But any evangelism to be authentically Christian and to be effective must be characterized by certain qualities, and one of these essentials is an honest directness which says "We're high on Jesus Christ, and that lasts"—or other words and terms to the same effect. The ministry of evangelism may well be subtle, but it had better not be so subtle that those being ministered to can seriously wonder what the angle is. Some of us may remember a major effort in radio evangelism made some years ago by the Episcopal Church: *Great Scenes from Great Plays*. Artistically, it was a great show. The idea behind it was to make the listener aware of his own spiritual needs, by seeing these needs somehow exposed and revealed through the drama, then to direct him to Christ in His Church. The trouble was that people enjoyed the show as good theater, but failed to get the message. The pitch was too subtle, too indirect. Episcopalians are disposed for a variety of reasons to favor such an approach in evangelism. To a degree this may be good. But the evangelist who does not wish to waste his words on thin air must not leave his audience or clientele in any uncertainty as to who sent him, and with what Good News.

Belated Birthday Greetings To S. J.

Several months ago we made a good resolution in the course of our morning meditation. Then, alas, we forgot the resolution until it was too late. We were meditating upon love of God and love of country, and the relation between the two, and Samuel Johnson came into our meditation. Then our meditation moved into a reflection upon the extraordinary Christian virtue of that staunch Anglican Churchman. Any Church that can produce a Samuel Johnson has something going for it that is not of the will of the flesh nor of the will of man. So we resolved that we should propose through these pages, in good season, that the Church should thankfully observe the anniversary of Blessed Samuel Johnson on September 18th. We forgot the resolution, so now it's too late, for 1967 anyway.

To him has been paid the splendid tribute that he worshiped in St. Clement's Dane in the age of Voltaire. One of the several qualities of Johnson which elicit our fervent emulation is his sturdy Christian independence of the spirit of his age. A Christian must have that independence if in the evil day he is to stand. (Johnson's fellow Anglicans of our own day who wrote the symposium called *Soundings* do not have it, and that is why they quake and cower before the blasts of contemporary unbelief.) Any Christian living in the age of Celsus, or Julian, or Voltaire, or Bertrand Russell, whose faith is disturbed by the *Zeitgeist* needs a portion of Johnson's spirit. Voltaire did not bug Blessed Samuel.

In recent months, one of Johnson's sayings has been most grievously misquoted and misapplied by people who are hardly camp followers of his—pacifists and anti-patriots. Johnson said that patriotism is the last refuge of the scoundrel. Everybody remembers that, but not everybody stops to consider what it says and what it does not say. Those who quote it nowadays generally do so in support of their belief that patriotism is a form of scoundrelism. But Johnson said nothing of the sort. He was talking about how the scoundrel, having tried every other refuge, will profess patriotism and hide in that if he can. Of course such professed patriotism is phoney, just as the professed piety of the hypocrite is phoney. That is what Johnson means. He is objecting, not to the flag, but to the scoundrel's wrapping himself in the flag.

In Johnson's *Journey to the Western Islands* we come upon a sentence which does two great things at once. First, it shows us what a thing of beauty a good English sentence can be. Secondly, it expresses the deep feeling of a Christian gentleman: "That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

That says it.

Prayer of Youth

Lord, we are youth—
 We are uncertain. We are confused.
 We cannot fully believe,
 neither do we disbelieve.
 We are not content, Lord, to hear Your ponderous
 Name.
 The questions we ask so plaintively come from our
 souls, Lord;
 We cannot tolerate glib answers that come automatically.
 I do not hear Your voice, O God,
 I do not see Your face.
 I feel Your presence when I see the jade ocean with her
 lace skirts;
 when the first star of evening sends its light from a
 million years away;
 when the endless dunes blow into mist patterns with
 the sighing wind;
 when the hot sun warms the sand;
 when the rain stings my face and whips the water up;
 when the sun makes a blazing bonfire in the sky
 and then drops behind a purple hill;
 when a bird in the gray of early morning awakens
 and stirs;
 when in the pink dawn the pungent smell of morning
 comes;
 when the dew is icy cold;
 when the rain is earth-warm;
 when a child laughs;
 when a child cries;
 when I see a flag proud flying;
 when I wake up, alive.
 You are in all these things, Lord.
 But where are you?
 And who am I?

Lynn Smith

CONVENTION

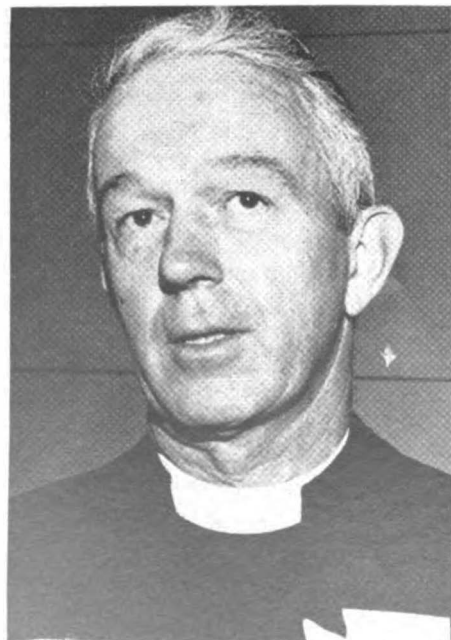
Continued from page 15

General Convention. His remarks supporting Church involvement were amplified at a press conference where he commented that the Church is at its best when it is able "to come down on the side of social justice. It's very late for the Church," he commented gravely. "We'd better get going."

The deputies' new chief called the Presiding Bishop's \$3 million annual crash program for ghetto community organizations and interreligious urban programs "a very strong step forward." He also affirmed the overall findings of the Advisory Committee on Theological Freedom, aimed at the allegedly heretical views of his longtime friend, the Rt. Rev. James A. Pike, as going "in the right direction." Dean Coburn preached at the consecration of Bishop Pike in 1958 at Grace Cathedral, San Francisco, urging "Brother Jim" as fifth Bishop of California to engage in controversy "as a last resort and not as a first resort."

Dean Coburn has been head of ETS since 1957. Formerly he was dean of Trinity Cathedral, Newark. He was elected Bishop of Washington in 1958 and Coadjutor Bishop of Ohio in 1965, but declined both posts. He withdrew his name a year ago from the nomination list for Bishop of California.

The new president was chosen when he received 378 votes, with 316 required to elect from the total of 630 deputies voting. Runners-up were: Charles M. Crump, a Memphis, Tenn., attorney, Executive Council member, and nephew of the late Mayor Edward (Boss) Crump, with 176 votes; Hugh R. Jones, a Utica, N. Y., layman, with 55; and the Rev. Paul Washington, rector of the Church of the Advocate, Philadelphia, with 21.



Dean Coburn: elected

Jo-nun Price

Mr. Crump was elected to the vice-presidency of deputies on the fourth ballot Monday, receiving 332 votes with 326 needed for election. Charles R. Lawrence, Pomona, N. Y., received 308 votes on the final ballot.

Dean Coburn was graduated from Wooster School, Danbury, Conn., and received his undergraduate degree from Princeton University. He was ordained priest in 1943 after obtaining his bachelor of divinity degree from Union Theological Seminary, New York. After serving as a chaplain in the U. S. Naval Reserve in World War II, he was called to be rector of Grace Church, Amherst, Mass., and chaplain to Amherst College. His books include *Prayer and Personal Religion*, *Priests in a Pagan Community*, and *Professors are People*. He is married to the former Ruth Alvord Barnum.

Chalice Administration

The House of Deputies approved amending the canons to permit specially licensed lay readers to deliver the chalice at Holy Communion. A few hours later it was pointed out to the House that the preface to the Prayer Book Ordinal specifies that no one other than deacon, priest, or bishop may perform the duties of a minister which include the ministration of the eucharistic elements.

The committee on Constitution and Canons, asked for an opinion, reported it believes the deputies' action might be a violation of the Church Constitution. After a lengthy debate and several unsuccessful attempts to amend the original action, the deputies sent the resolution to the House of Bishops with a letter explaining the possible constitutional violation. The original action followed a brief debate in the morning session and the vote was: clerical order, 51 yes, 24¾ no, 12 divided; lay, 48 yes, 25¾ no, 12 divided.

The deputies' action came on a request from the Diocese of Western Massachusetts. It was argued in a brief debate that lay assistance in the Eucharist is necessary in many parishes because of a shortage of priests and deacons. The opposition contended that passing the cup was strictly a clerical function and that the solution should be had in obtaining the necessary deacons. The proposed canon was amended to specify that special licenses for this year would be limited to one year's duration and revocable by the bishop or the rector having recommended the appointment. The canons already limit lay reader's licenses to one-year terms.

CPF Action

By JIM CONSIDINE

The House of Deputies meeting on September 20th as a committee of the whole engaged in dialogue with representatives of the Church Pension Fund and of the Presiding Bishop's committee ap-

pointed to review the Church's pension system. Deputies had in hand a 19-page report from the committee which outlined proposed major changes in the present plan, all of which had been accepted by the trustees of the fund. These include:

(✓) Provision for retirement at age 65 at approximately the same income as now available at age 68;

(✓) Changing the base of calculation of the retirement pension from 1.5% of a man's lifetime average earnings to 1.1% average earnings in the ten consecutive years in which he had the highest earnings. This is estimated to result, in most cases, in substantial pension increases;

(✓) Early retirement at age 60 after 10 years' service at a reduced pension;

(✓) Giving to those who leave the ministry or are removed from it after serving 10 or more years, "full accrued pension at 65";

(✓) Set widows' minimum pension benefit at \$1,500 annually if married three years or longer at time of retirement;

(✓) Lump sum death benefit of \$2,000 payable to any named beneficiary.

The above benefits will not increase the present base assessment cost of 15% of "pay as redefined." The "redefinition" is minor. For a priest choosing to retire at age 68 the benefits are substantially increased. For example, at age 68 a priest retiring with 25 years service at a "career average annual pay" of \$4,325 would receive an estimated pension of \$2,595.

Included in the report are additional recommendations for optional extra cost group-life and medical care coverage. The cost for such coverage was estimated to be about \$12.50 per month to the individual parish. Should a priest leave the Church for any reason whatsoever he would retain "a vested interest," and the full accrued benefits are to be his at age 65 but nothing would be available for his survivors. Walter Cooper, deputy from New Jersey, asked, "Why is it that a widow receives nothing from the Fund in immediate death benefits unless all assessments are paid from every congregation in the diocese? Isn't this using a hatchet?" It was explained by the trustees that this would not be a part of policy under the proposed changes.

Discussion in the House of Bishops at length centered on proposals to give vested rights in the pension which could not be voided even by deposition or renunciation of ministry. Bishop Higgins of Rhode Island expressed concern over the fact that if a clergyman were divorced and remarried, and if he were deposed as a result of this, the divorced wife would have no share in the pension. He moved an amendment to give such a divorced wife an equal share in the pension, but withdrew this amendment after Bishop Brady of Fond du Lac moved that the House of Bishops express to the Church Pension Fund its feeling that such cases be judged on their individual merit. Bishop Brady's action, which was a House of Bishops' statement of views, was

adopted and needed no concurrence from the deputies. Other subjects discussed without any formal action were the proportion of CPF funds invested in common stocks and the effect of increases in costs to non-parochial clergy upon the Church's encouragement of non-stipendiary and special ministries. The bishops concurred with the Deputies in supporting the CPF report.

Common Law Marriage

The House of Deputies rejected Tuesday, September 19th, a request to recognize stable common law marriages in interpreting eligibility for receiving sacraments.

The District of Mexico proposed amending the canon which requires a minister to deny the sacraments to persons married otherwise than the Church specifies and refer the matter to the bishop. The effect would have been to substitute "living in a family union" for the marriage definition. It was argued that in many parts of the world non-solemnized marriages are accepted facts of life and are frequently more stable than Christian marriages.

The proposal was defeated because, several deputies contended, there is ample precedent and authority for the bishop to treat such situations as marriage within the meaning of the canon.

Reform Needed by Deputies

By FRANK STARZEL

The House of Deputies in the General Convention needs to reform its operating procedures. This year in Seattle, three years ago in St. Louis, and in numerous prior Conventions, fully half of its sitting time was virtually a loss in the transaction of constructive business. The reason: committees considering important legislation were not ready to report. Further, when a committee reported, it was found that one or more other committees having collateral interests were not ready to make recommendations. Result: Deputies' time was taken up uselessly and business could not be transacted.

Almost uniformly, committees failed to heed the request of Dr. Clifford Morehouse, president of the deputies, to meet in advance. Once they arrived in Seattle, time for committee meetings was sharply curtailed because of the House sessions. It would be unrealistic to expect a better response in the future.

There is no compelling reason for full plenary sessions, morning and afternoon, when there is no substantial business to transact. The time would better be spent, especially during the first half of the convention, by committeemen having full time for their specialized duties. Multiple-committee examinations could be coordinated so that all concerned could present reports simultaneously. Deputies not assigned to committees would be at loose

ends during this time. This is basically a minimal consideration but provision could be made for information and educational addresses and presentations at informal meetings of the deputies not occupied by committee meetings. This might be a useful device especially for deputies attending their first convention. In any event it is standard operating procedure in other legislative conventions.

The present system results in a chaotic crush of business during the closing days, inevitably leading to hasty and ill-considered actions by fatigued deputies anxious to wrap up matters and go home.

ESCRU Petition Submitted

A petition with 10,000 names calling for the elimination of racial separation in the Episcopal Church was submitted to the House of Deputies, September 20th, by the Rev. Joseph A. Pelham of the Diocese of Michigan. It was referred to the House committee on Christian social relations.

Compiled by the unofficial Episcopal Society for Cultural and Racial Unity (ESCRU), which at its annual dinner on September 18th heard an address by Saul Alinsky, consultant in community organization, the document firmly supported the Presiding Bishop's call to the Convention to address itself to urban crises. It asked the deputies to join in "common repentance" for racial injustices and appeals to the proposers of the council of renewal to put the race issue high on the council agenda.

In his address to the ESCRU dinner at the Opera House, Seattle Center, Mr. Alinsky commented that the Hines crash program to aid ghetto groups "angers the

righteous, the smug, and the scared." The organization of the ghetto, Mr. Alinsky said, "is the only answer to what has happened this last summer. . . . This organization must take place." He said the Church is faced with either acting to support the Hines proposal to assist black people or becoming "an artifact, a museum piece, within fifteen years."

Okinawa

Upon being informed of the House of Bishops' action the previous day creating the Missionary District of Okinawa, the House of Deputies, on September 19th, joyfully seated as deputies the Rev. Luke Kimoto, serving a leper colony there, and Luke Kibera, the first communicant of the Church on the island.

Additional Actions

George Jeannot, of the Seattle University theology faculty, was presented on September 20th to the House of Deputies as an official Roman Catholic layman observer. In a brief greeting he stressed, "we are all members of Christ's body." With Mr. Jeannot was the Rev. William Treacy of Seattle's St. Patrick's Church, director of the local Roman Catholic commission for ecumenism. The Convention also had as official observers the Rev. Albert Bauman, O.S.B., of Mount Angel, Ore., and the Rev. Edmond Bliren, of *The Catholic Sentinel*, Portland, Ore.

By unanimous vote on September 20th, the House of Deputies named Richard P. Kent, Jr., of Merrick, N. Y., Diocese of Long Island, as its treasurer.



The Okinawan delegation at Convention

Stephens

Okinawans Welcomed

The 103d delegation to the Triennial Meeting was welcomed on September 19th as Okinawa was made one of the missionary districts of the Church. Four of the alternates from the District of Honolulu were seated as accredited delegates from Okinawa. Bishop Kennedy of Honolulu introduced Archdeacon Edmond L. Browning of Okinawa who in turn presented the newly-designated delegates to the Triennial.

UTO Service

Tradition was broken September 20th when the United Thank Offering presentation service, in previous years always scheduled at a morning hour, was held at 8 PM in the Coliseum of the Seattle Center.

The history of the UTO goes back to 1886, when the first in-gathering amounted to \$82.71 which was given to a mission in Alaska. The offering collected this year from dioceses and missionary districts over the last three years was \$4,913,505.49. An added \$4,267.44 was donated at the service, for a grand total of \$4,917,772.93.

Another change, made possible by General Convention's authorization the day before on a single-trial basis was the use of the proposed Liturgy of the Lord's Supper in place of the Prayer Book service. Because at the time of printing the service leaflets it was not known whether such a trial use would be authorized by General Convention, the Prayer Book rite of Holy Communion and the Liturgy of the Lord's Supper were printed in parallel columns.

The Presiding Bishop was both principal celebrant and preacher. Concelebrants were the Rt. Rev. Stephen F. Bayne, Jr., vice-president of the Executive Council and director of the Overseas Department, the Rt. Rev. Daniel Corrigan, director of the Home Department of the Executive Council, and the Rt. Rev. Ivol Ira Curtis, Bishop of Olympia. The lector was Joseph Burton Salter, Jr., of Puyallup, Wash., epistoler was Mrs. Mary McCritty Fiske, delegate to the Triennial from the Missionary District of Liberia; and the gospeller was the Rt. Rev. Ralph S. Dean, executive officer of the Anglican Communion. Twenty-three missionary bishops of the Church and the presidents of the nine provinces assisted in the distribution of the consecrated elements to the people.

A significant evidence of change, facilitated by the evening hour, was the presence of many clergy and family groups. In spite of the movement of many hundreds of people as they advanced to make their Communion, the quiet reverence which has characterized all United Thank Offering in-gatherings, was again note-

worthy. The altar guilds of Seattle had made a huge arena, usually given over to circuses and sports events, a place of beauty and reverence. At the free-standing altar located in the center of the hall on a raised platform carpeted in red, the Presiding Bishop and his three assistants stood, one on each side of the square altar.

Day Care Center Urged

The Triennial meeting on September 22d asked in a resolution that the women of the Church, in cooperation with other Churches, synagogues, and community agencies, seek to establish comprehensive day care centers for children. It asked that they work for adequate standards to protect the health and welfare of children and families using day care centers, and help to staff centers with professional personnel and adequately trained volunteers.

In other actions, the Triennial urged:

(✓) That the General Division of Women's Work consider the feasibility of periodic assemblies of Church men and women, planned in cooperation with other units of the Executive Council. Such assemblies would aim at "the education and communication of the Church's whole program."

(✓) That the Triennial meeting support the resolution authorizing the Joint Commission on Ecumenical Relations to participate in the development, by the Consultation on Church Union, of a proposed plan of union.

(✓) That the Triennial urgently petition the General Convention to speak out on and evaluate U. S. policy in Vietnam; to call for actions in accordance with the freedom of individual Christian conscience, and to communicate its mind to the "agencies of power" in America. The measure was adopted after some opposition.

(✓) That the women of the Church study the United Nations conventions relating to human rights and press for their passage.

(✓) That the General Division of Women's Work consult with other departments of the Executive Council relative to the United Thank Offering becoming a thank offering for the whole Church, with the administration of funds by a committee made up of representatives of all departments of the Council; that the United Thank Offering prayer be rewritten (267 for, 154 against); and that the United Thank Offering be allocated annually during the next three years.

The Triennial expressed "deep thanks to the 62nd General Convention for taking the first step toward granting women full participation in the life of the Church" by approving the election of women to the House of Deputies.

The Nature of Society

The second day's proceedings also featured an address by Dr. Thomas R. Bennett II, professor of administration at George Williams College, who said this generation is ill equipped to understand or relate to the crisis of the time. He

called this a "bridging" generation, a time between two generations. "We provide the resources for the creation of a new culture but have no capacity for control," he said. "We have moved into a culture preoccupied with power, a media-dominated culture, in which the economy is now one of affluence, rather than of the poverty of the depression years. We have moved from a culture-centered authority to power-centered authority. The central issue in the new democracy is to be able to use the power one has to act for one's own objectives and one's own means. This is the setting in which we must talk about urban crisis. . . . We must confront the re-ordering of our priorities."

Funds Approved

The Triennial Meeting on September 22d approved grants amounting to \$2,553,500 for the next triennial period. This sum, part of the offering presented by the dioceses and missionary districts at the United Thank Offering service, is designated for the support of corporate mission and ministry in a changing world: to help build cooperation and unity among men, nations, and Churches; to help secure the rights and dignity of persons; and to help eliminate poverty and suffering. The meeting also voted to give the Presiding Bishop the sum of \$2,265,917.47, the balance of the offering presented at the in-gathering, after deducting 2% (\$98,355.46) for promotional material.

The meeting asked that the General Division of Women's Work be directed to give top priority to fulfilling the request of the Presiding Bishop in his opening address to them, and make every effort to make up the difference between the \$2,265,917.47 and \$3,000,000.

Resolutions

Mrs. Alfred E. Culley, chairman of the committee on resolutions, presented five resolutions to the Triennial on September 20th, all of which were approved:

(1) That the Triennial Meeting of the women of the Church urge all women of the Episcopal Church to participate in the program of Church Women United.

(2) That delegates publicize the need for local discussion of progress already made in ecumenical conversations, and encourage dialogue between Episcopalians and members of other Communion wherever possible.

(3) That the General Division of Women's Work should continue its supportive relationship with the Church Periodical Club, and both bodies should continue their efforts to improve lines of communication and strengthen the present effective cooperation.

(4) That the Triennial Meeting in September 1967 reaffirm the resolution adopted in St. Louis in 1964 whereby each diocesan board of Churchwomen assumed responsi-

bility for urging its own diocese to institute a policy of enrolling in a retirement plan.

(5) That all women's groups in the Church take pride in the significant contribution which supply work has made in the past and urge respective parishes and dioceses, on a voluntary basis, to:

- (✓) Practice Christian stewardship;
- (✓) Support the material aid program of Church World Service and the Presiding Bishop's Fund for World Relief;
- (✓) Support participation in a companion diocese relationship and/or Projects for Partnership, diocesan institutions, and other official diocesan ventures;
- (✓) Engage in meaningful activity at the local level—in support of ecumenical and community opportunities which emerge.

Elections

Eight women were elected members-at-large of the General Division of Women's Work on September 21st, on the first ballot, to serve during the coming triennium. They are: Mrs. Charles W. Battle, Muncie, Ind.; Mrs. J. Fletcher Emery, Boise, Idaho; Mrs. Andrew Travers Ewell, South Miami, Fla.; Mrs. William L. Gardner, N. Y., N. Y.; Mrs. Robert C. Lea, Jr., Wayne, Pa.; Mrs. Russell R. Raney, Greenville, Ohio; Mrs. Theodore Van Gelder, Newark, N. J.; and Mrs. J. Wilmette Wilson, Savannah, Ga.

Six women were nominated to the General Convention for membership on the Executive Council for the triennial period 1967-70, also on the first ballot. They are: Mrs. Seaton G. Bailey, Griffin, Ga.; Mrs. Robert H. Durham, Detroit, Mich.; Mrs. Cyrus M. Higley, Norwich, N. Y.; Mrs. Harold C. Kelleran, Alexandria, Va.; Mrs. Harold E. Sorg, Berkeley,

Calif.; and Dr. Charity Waymouth, Bar Harbor, Me.

Additional Actions

Mrs. Paul Turner, Wilmington, Del., was elected chairman of the alumnae group of the General Division of Women's Work of the Executive Council. The alumnae group includes women who have served on the General Division as well as those who were members of the former National Executive Board. The group has designated its 1967-80 contributions to the Interreligious Foundation for Community Organization.

The report of the In Memoriam Committee was presented by the chairman, Mrs. Herbert V. Walker, to the Triennial Meeting on September 20th. Former members of the National Executive Board or General Division of Women's Work who have died during the last triennium include Miss Frances E. Bussey, Miss Emma Joy Hall, Miss Mary Elizabeth Johnson, Miss Elizabeth Matthews, Mrs. Eliot C. Moody, and Mrs. Lewis D. Pilcher. Staff members who have died during the triennium are Carol M. Seeds Davis, associate secretary in the Department of Christian Social Relations, and Theodora Wade, supply secretary of the Women's Auxiliary 1920-1940.

At a meeting of the National Altar Guild on September 23d, Mrs. Warren W. Harris of Oakridge, Tenn., was elected president succeeding Mrs. Richard T. Loring of Boston, Mass.

Mrs. Margaret Wilson of the Diocese of Missouri, who served as the parliamentarian for the 1964 Triennial, is acting

in the same capacity in Seattle. Mrs. Wilson is active in political and legal circles in Missouri.

Mrs. John Foster, a member of the Executive Council, serves as messenger to report pertinent facts from the House of Bishops and House of Deputies to the Triennial Meeting. She is known as "the girl on the run."

Miss Frances Young, executive director of the General Division of Women's Work, announced the appointment by the Presiding Bishop of Mrs. Ernest E. Rucker as associate secretary for the United Thank Offering in the General Division of Women's Work, for a second three-year term. She was first appointed on January 1, 1965.

EPISCOPATE

Myers on Papacy: Take 2

Although anticipating that "I will again be misunderstood and misquoted," the Rt. Rev. C. Kilmer Myers, Bishop of California, stated in a sermon in Seattle that "the primary thrust of the ecumenical movement must be toward a *de-facto* recognition of the Roman pontiff." A sermon delivered in Grace Cathedral, San Francisco, in June became a highly controversial topic because it was misinterpreted as a call for Christians to accept the primacy of the papacy in all matters.

Speaking in Trinity Church, Seattle, September 24th, Bishop Myers emphasized, as he had in June, advocacy of recognition of the papacy as the "person" in whom the entire world can find expression as a practical matter rather than becoming involved in doctrinal matters. (*de facto* vs. *de jure* in his words). "I would humbly issue a call—and it is to all Christians, bishops, clergy, and laity—to seek ways by which they may gather around the Western Patriarch who in a powerfully symbolic way is the successor to the apostles, Peter and Paul," the bishop continued. "The call is not to complete doctrinal and organizational unity—but rather to the gathering about the Fisherman on the profoundly human (and therefore divine) issues of poverty, war, powerlessness, the implications of the technological age. These are the issues before the Church of God. These are the real doctrines which by the presence of the Incarnation we are called to face. The real 'heresies' are our ignoring of them."

Bishop Myers commended the results of the Consultation on Church Union but said these discussions should move toward *de-facto* unity of the Church around the papacy. "A great, white, middle-class American Church leaves me cold, stone cold," he concluded. "I tire of endless discussion on theological minutiae. A unity of persons around the Fisherman—a unity of the Church manifest and



Dr. Morehouse and Mrs. Bailey



Cardinal Cody, Archbishop Iakovos, and Dr. Ramsey in Chicago

Church latent—a unity of the baptized and those baptized by desire—fires me up, turns me on.”

Pike and Canterbury

“Nonsense” was the response from the Rt. Rev. James A. Pike when reporters told him that the Archbishop of Canterbury had characterized most of Pike’s works as “superficial stuff.” The Archbishop made his statement in San Francisco enroute to General Convention in Seattle.

“His Grace is a friend of mine and a scholar like myself,” Bishop Pike continued, “but I don’t think he has been doing a lot of theological study lately because he has been overburdened with the duties of an administrator.” Bishop Pike’s stated reason for resigning his California see was to devote full time to research and study and to relieve himself of administrative responsibilities.

Deplores “Distortion”

A former Episcopal priest, now presiding bishop of the four-year-old Anglican Orthodox Church, asserted in interviews with Seattle newspapers that the “mission of the Christian Church has been completely distorted, denied, and misused by many denominations and their leadership.” Commenting on the General Convention of his erstwhile Church, the Most Rev. James Parker Decs said, “I would like to see it become more concerned with the preaching of the salvation of individuals instead of emphasizing a social gospel.”

ARIZONA

Diocesan Training School

“The House of the Holy Faith,” a theological institute for the preparation

of candidates for the ministry, held its first classes Saturday, September 16th, on the campus of All Saints Church, Phoenix. Students include three postulants, three laymen auditors, and one layman for credit.

The school is a private corporation, largely the result of efforts by an inspired layman, Stanley Womer, president of the board of trustees. While not a diocesan institution, the Rt. Rev. Joseph M. Harte, Bishop of Arizona, is a member of the board and will teach liturgics.

Applicants for admission must have the approval of the bishop of the diocese from which they come. The school is not to be considered a substitute for seminary. Mr. Womer explains, but is aimed at education for those between 30 and 50 who sense God’s call to offer their lives in the service of the Church. Those attending the classes now being held on Saturdays will need a minimum of four years to complete instruction. Students are expected to serve in their own parishes on Sundays. Common worship at the school, besides Holy Communion each Saturday morning, will include four seminar weekends during the year.

ECUMENICAL RELATIONS

Canterbury in Chicago

Representatives of Anglican, Roman Catholic, Orthodox, and Protestant bodies participated in a massive “Service of Christian Unity,” at the International Amphitheatre in Chicago, welcoming the Archbishop of Canterbury, Dr. Arthur Michael Ramsey to the city. Participants in the service described it as having the widest ecumenical sponsorship ever attained in Chicago’s Christian community. Dr. Ramsey, who is one of the six presidents of the World Council of Churches, was introduced by the executive secretary

of the U. S. Conference for the WCC, Dr. Eugene L. Smith of New York.

Among those greeting the Archbishop were the Rt. Rev. Gerald F. Burrill, Bishop of Chicago; John Cardinal Cody, Roman Catholic Archbishop of Chicago, Archbishop Iakovos of the Eastern Orthodox Archdiocese of North and South America who is also a president of the WCC; and Mayor Richard J. Daley.

Dr. Ramsey visited Chicago en route to Seattle and General Convention.

Planning, Communication, & Mission

A four-year project for regional ecumenical Church planning, communication, and joint mission administration has been undertaken by the Church Plan Commission for the New York-New Jersey-Connecticut Metropolitan Region. The project, involving 31 counties with 19 million residents, is being conducted by the Rev. Joseph Grandlienard of Tuckahoe, N. Y., a Presbyterian and former director of Church planning and mission for the New York State Council of Churches.

The commission’s membership is made up of 100 representatives of denominational units, Councils of Churches, and Church agencies in the tri-state area, with the Rev. Duane L. Day of the United Church of Christ, East Orange, N. J., as president. Membership in the commission includes jurisdictional units of the Disciples of Christ, Methodist Church, United Presbyterian Church in the U.S.A., United Church of Christ, Reformed Church in America, American Lutheran Church, American Baptist Convention, Southern Baptist Convention, Lutheran Church—Missouri Synod, and Episcopal Church.

In addressing the commission’s first working session, held at West Point in mid-September, Dr. David W. Barry, executive director of the New York City Mission Society, cited five issues as being “at the top of God’s agenda that must be thought about regionally”: poverty, race, education, employment, and housing. Pointing out that these issues are not only regional but interlock with local, state, and federal programs and policies, and with one another, Dr. Barry emphasized that “there is no ‘right’ set of answers, and there is no ‘right’ list of issues and priorities. Rather there is God’s world out there, with all its agony and promise, and His continuing call to us to come out into His world, understand which of the many waiting tasks is our vocation, and join His Son in the work of the world’s redemption.”

ACU

Comment on COCU

The American Church Union’s executive council, meeting at St. Mark’s Church

in Portland, Ore., prior to the opening of General Convention, was told by the Rt. Rev. Chandler W. Sterling, Bishop of Montana and president of the ACU, that COCU "is a step in the wrong direction in a new day of ecumenical concern." ACU leaders have previously questioned the stress on organic protestant unity which COCU has fostered. Bishop Sterling pointed out that the ACU is dedicated to Christian unity among all Churches, regardless of denomination, and supports the theory that unity should be based upon beliefs and not Church organization, and should include Roman Catholic and Orthodox bodies.

The Rev. Canon Albert J. duBois, executive director of the ACU, told the members that the Church must update itself to meet social changes and avoid "going back to old mistakes."

In a series of "renewal papers," the Rev. J. V. Langmead Casserley stated: "One somehow feels that the COCU consultants are much less interested in the theological principles than in the actual planning of a paper constitution. . . . Pan-Protestantism is dead. Let us agree to embark on the great protestant-catholic dialogue. That is the real meaning of ecumenism today." Dr. Casserley urged Christians to establish a "Gospel for today" based upon the "here and now," declaring that General Convention ought to dedicate itself to renewal but not to the recovering of a "lost faith."

NEWARK

Call for Ghetto Program Support

The Rev. Nathan Wright, Jr., executive director of the Department of Urban Work of the Diocese of Newark, has called on the Church's Negro clergy to give "appropriate and responsible support" to the \$3 million-a-year development program in urban ghettos proposed by the Presiding Bishop.

Dr. Wright, chairman of the National Conference on Black Power held in Newark in July, made the appeal in a letter shortly before the Rt. Rev. John E. Hines asked General Convention to endorse the program. The letter, also sent to all delegates to the Convention, asked that the Church not spend money for a "pig-in-a-poke. Millions have been spent recently and still relief rolls have mounted and black children have failed to learn," Dr. Wright said. "This is true because it has not been spent on what the most knowledgeable black people feel are their most basic needs. The Convention should spend its money only for the specific purpose which represents the greatest unmet need in our desperate urban situation"—the need for agencies which can "unite the resources of the black community to set its own priorities and to work to create the continuing

power which comes to every benighted group through unity. If black people of each major city can be helped by the Church to determine their basic community needs, then other agencies outside the Church can be called upon to help with day-to-day experimental or long-term program needs."

Declaring that the Urban Department of the Church should have more Negro staff personnel, Dr. Wright noted that there are "many thoughtful white delegates who share our mind. If the monies . . . called for by the Presiding Bishop are to be spent for the basic need of pulling together all of the resources for every segment of our black communities to establish priorities and the work for our own salvation," he said to the Negro priests, "then you have a unique role to play which will work gloriously for the benefit of all."

DALLAS

Whitby House Opened

The Order of the Holy Cross has started a new center of work at Whitby House in Grapevine, Texas. It is located on the grounds of the Episcopal Retreat and Conference Center of the Diocese of Dallas, where a caretaker's cottage has been enlarged and remodeled for their use.

On Holy Cross Day, September 14th, an open house was held at the Retreat and Conference Center. The Eucharist was celebrated in the partially completed chapel which is being erected by Mrs. Cedric Burgher in memory of her first husband, Mr. Bruton Orand, who donated part of his farm to the Diocese of Dallas for the Retreat Center. The Rev. Bonnell Spencer, O.H.C., father-in-charge

of Whitby House, was the presiding celebrant, assisted by the Rev. Frs. James P. DeWolfe, Jr., of All Saints, Fort Worth, E. E. Blankenship of the Church of the Holy Cross, Dallas, G. Randolph Usher of St. Lawrence's, Grapevine, and Reginald Mallett of St. Luke's, Mineral Wells, as concelebrants. The Rev. Sydney Atkinson, O.H.C., was the deacon, and Bro. Nicholas, O.H.C., the subdeacon. At 3 P.M. the Rt. Rev. C. Avery Mason, Bishop of Dallas, blessed Whitby House as a residence for the members of the Order of the Holy Cross assigned to this work.

The purpose of the new venture is threefold. At Whitby House the monastic life can be lived to provide a continuous environment of prayer for the Retreat Center. From it, as a base of operations, missions, conferences, and laymen's seminars can be conducted in parishes throughout the southwest and the Mississippi valley. Finally, it is hoped that Whitby House will serve as a house of studies for the younger men of the Order. That aspect of its work has already begun with Bro. Nicholas's enrollment in the University of Dallas.

SOUTH FLORIDA

Canonical Changes

The board of trustees of the Diocese of South Florida took special action recently on a canonical change at the last convention. This change read in part, "no corporation or other organization shall use the name of this Church or claim to be a Church-related organization without first having secured the approval of the bishop and the standing committee and the trustees of the Diocese



Parishioners from St. Andrew's, St. George's, All Saints', St. John's, and St. James Churches in the Milwaukee area gathered at the Nashotah House Seminary camping grounds recently for an inter-parish picnic. Among the 150 attending were the Bishop of Milwaukee, the Rt. Rev. Donald H. V. Hallock and Mrs. Hallock, the Rev. Malcolm P. Brunner, the Very Rev. Robert G. Carroon, the Rev. Harold O. Martin, and the Rev. Robert F. Stub.

of South Florida. Any such organization or corporation so approved which shall receive any type of support from the diocese shall provide a space on their board of directors, trustees, or other governing body, for one member to be selected by the trustees of the diocese. It shall not be lawful for any such organization or corporation or the corporate officers thereof to encumber, sell, alienate, transfer, or convey any real property, the title to which is held by and for the use of the parish without the consent of the trustees of the Diocese of South Florida. Nor shall any aforesaid approval imply any authority on the part of the corporation or organization to incur any liability of any kind against the diocese, or the trustees of the diocese."

Concerning this canonical change, the trustees have further implemented it in this recently published statement, "that the trustees notify all parishes and missions that the trustees interpret [the canon] to require that the trustees examine in detail the desirability, feasibility, and value to the Church of any projects initiated by any parish or mission in the housing of the elderly, educational, or such, not wholly contained with a parish or mission or any group, meeting and acting under the sponsorship of the parish or mission, and that the trustees will be extremely conservative in issuing such approval; and that insofar as the trustees know, there is no pressure from any diocesan source for formation of any corporation to promote such development."

ABORTION

Churches Challenged on Morality

Churches and synagogues should be more concerned with the question of the morality of abortion than with legislation dealing with the problem, Dr. R. P. Ramsey of Princeton University told experts in religion, law, medicine, and social sciences at a symposium on abortion held in Washington, D. C.

In a paper prepared for the conference that was sponsored by the Joseph P. Kennedy, Jr. Foundation, Dr. Ramsey conceded that the frequency of abortions will increase because of what he described as "do-it-yourself" abortion pills and medication—a woman may soon be able to keep herself "systematically ignorant" of whether self-administered pills and medication are performing abortions regularly. On the moral implications, he said: "She need not face the question of whether she should do that. She only need imagine, she will be systematically tempted to believe, that she is only doing what comes naturally every month."

Dr. Ramsey, a professor of religion, said the question is being reduced to "what Churches and synagogues are going to teach concerning the morality of

abortion." Some 75 experts presented papers and cross-examined each other in closed sessions. The final meeting of the three-day forum was the only one opened to the public.

Meanwhile in another section of the city, Patricia Maginnis was holding public classes for men and women on how to perform abortions. She openly holds that, despite current laws, if a woman has an unwanted pregnancy, she must have relief. She said hospitals "are still in the primordial ooze" on the question of abortion.

SCOTLAND

More on Unity

By The Rev. THOMAS VEITCH

A further installment in Scotland's troubled search for ways towards Church unity became public property after the second full meeting between representatives of the Church of Scotland and of the Scottish Episcopal Church in the current unity conversations which took place at the end of June. The representatives of the Episcopal Church issued a statement which read:

"We recognize the call of God to take up our full responsibility in the task of restoring visible unity in a divided Church. We are grateful for the steps already taken in Scotland through renewed dialogue. Although we are not at present agreed among ourselves on the possibility of inter-communion, we are nevertheless considering whether to make the following recommendation to our Church authorities: that (without prejudice to its own practice with regard to Confirmation) the Episcopal Church should welcome all communicant members of Churches with which it is officially committed to seeking reconciliation and organic unity, to partake of the Holy Communion, provided that such communicants have been baptized with water and in the threefold Name of the Holy Trinity. We propose this as a recognition of the unity which Christ has already given to those who have been baptized in the One Name and into a common salvation. It is a pledge of our desire to seek together to remove all other barriers which stand in the way of full and visible communion in that unity which Christ wills for his Church. Note: This panel is able unanimously to commend this document for discussion only on the explicit understanding that nothing in it is taken as encouraging reciprocal inter-communion."

The statement will be put before the Provincial Synod of the Episcopal Church when this supreme legislative body meets this month.

Canon P. C. Rodger, secretary of the Episcopal Church's panel and also of the Inter-Church Relations Committee, said, regarding the note at the end of the statement, "We are not yet at the stage of being able to recommend that Episcopalians should be officially encouraged—though there is nothing in the canons to forbid them—to communicate at the sacraments of non-Episcopal Churches."

The Rev. H. B. Barry, a vice-president of the Scottish Church Union, commented: "In view of the fact that the Church has no way of preventing its communicants from attending Holy Communion at non-Episcopal churches, the footnote suggests a certain confusion of thought and is, in fact, irrelevant. What we are being offered seems to be a *de-facto* inter-communion, and it is being offered in a way which prejudices the whole question of unity in Holy Baptism."

Meantime, sections of the daily press and the Sunday newspapers have gone into action on the statement, their general line being that it is impertinence on the part of the tiny Episcopal Church to be gracious enough to allow communicants of other Churches to receive the sacrament at the hands of episcopally ordained priests while implying that their own people should not benefit from the ministrations of Presbyterian clergy.

Prof. Gordon Donaldson of the chair of Scottish history in the University of Edinburgh, himself a member of the Episcopal Church, wrote in a recent article: "The greatest obstacles to the progress of reunion between the Presbyterian and Episcopal Churches are undoubtedly non-theological, and it is nationalism which plays the most prominent part. What the Scot fears above all else is a United Church of Great Britain with its headquarters in the south." He adds: "It would not be unfair to say that the Church of Scotland has not, until recently, been really interested in union at all; what it has craved has been recognition from the Church of England."

It is probably true to say that one of the greatest obstacles to understanding between the two Churches in Scotland is the general impression that the Scottish Episcopal Church is really "English." Prof. Henderson in his recently published *Power without Glory* commented on the fact that Anglican bishops are mainly recruited from English public schools and Oxford or Cambridge Universities. A review of his book in the monthly newspaper of the Scottish Episcopal Church censured this view, but a correspondent has now written to the same paper pointing out that four of the seven Scottish bishops are from English Universities and that in the diocese of Edinburgh 17 priests have Scottish degrees and 34 have English. It is not mere narrow nationalism to feel that this imbalance does not help the "image" of the Scottish Episcopal Church and lends credence to those who wish to dismiss it as an exotic in Scotland.

WASHINGTON

More on the Christmas Stamp

U. S. District Court Judge Alexander Holtzoff has ruled that charges that a

Christmas stamp to be used this year amounts to "proselytizing" for the Roman Catholic Church [L.C., July 16th] are "remote and far-fetched." As such, the charges do not warrant government action halting issuance of the stamp, he said.

Protestants and Other Americans United for Separation of Church and State (POAU), who sought a court order in August to halt the stamp's distribution contending that it is strongly Roman Catholic in content, argued that there is a tendency toward religious themes by the government when strict adherence to separation of Church and state should be the rule. C. Stanley Lowell, associate director of POAU and one of the plaintiffs, said Judge Holtzoff's ruling will be appealed to the Circuit Court of Appeals.

The 1967 stamp, a slightly larger version than last year's, shows a 15th-century painting by Flemish artist Hans Memling in which Mary is holding the child Jesus and an open book. Critics claim that the child is shown with his hand on a Roman Catholic missal since a June 1966 Post Office Department release announcing the stamp described the book as a "missal."

SEMINARIES

Workshops on Preaching

Two members of the faculty of Seabury-Western Seminary, Evanston, Ill., have been conducting a series of workshops on preaching open to all chaplains assigned to the Fifth Army area. The Rev. David E. Babin, instructor in homiletics and liturgics, and the Rev. A. Donald Davies, associate professor of Christian education, visited Fort Carson, Fort Leonard Wood, and Fort Riley during September, teaching effective preaching methods to approximately 60 chaplains of all faiths.

NEW MEXICO & SW TEXAS

Church Taxation?

A state-wide property reappraisal program now underway in New Mexico is creating controversy over the question of classification of Church-owned property.

State tax commission officials have advised firms conducting the program to appraise all Church-owned properties not specifically exempted and to place them on the 1968 tax rolls. The only exemptions are church buildings themselves, the parsonage and necessary buildings, and the church parking lot.

It is expected that hundreds of acres of Church-owned land without buildings, and other Church-owned property not specifically exempted, will be subject to property taxation, much of it for the first time. In a "rough estimate," tax officials said that in Santa Fe County alone as much as \$15 million worth of property

might be affected. If taxed, it would produce approximately \$200,000 in revenue. It is anticipated that some disputed cases will be resolved only in the state supreme court.

ORTHODOX

Independence Not Recognized

The Holy Synod of the Serbian Orthodox Church, at a special session in Belgrade, Yugoslavia, has refused to recognize the independent status claimed by the Macedonian Orthodox Church. There was no announcement of measures planned to maintain jurisdiction over the Macedonian churches which have been part of the Serbian Orthodox Church. Their independence was proclaimed at a national ecclesiastical council held in Ohrid, Macedonia, in June.

The Holy Synod of the Orthodox Church in Greece has already broken off ties with the Macedonian Orthodox Church in protest against the declaration of independence. Greek Churchmen, denying the existence of a separate Macedonian ethnic entity, said that formation of an independent Church violated canons which require Church divisions to follow political divisions. Macedonia has not been a separate political entity for centuries and its former area is divided between Greece and Yugoslavia. Yugoslavia, which maintains that Macedonians are a separate ethnic group, has charged that a sizeable Macedonian minority is living "under oppression" in Greece.

ROMAN CATHOLICS

Experimental "Parish"

A new kind of Christian community, which has been celebrating partially improvised Masses "underground" for the past ten months in Toms River, N. J., has announced that it plans to operate as an experimental Roman Catholic parish without the permission of the local bishop. The organization, called CLEO (Christian Layman's Experimental Organization), plans to be active in three counties of the Roman Catholic Diocese of Trenton. Permission for the experiments in organization and liturgy has been denied by the Most Rev. George W. Ahr, Bishop of Trenton.

Eucharistic celebrations will be offered on weekday evenings in the homes of community members, using a liturgy which is almost all impromptu except for the actual words of consecration.

CLEO began in August 1966 as a discussion group interested in implementing the decrees of the Second Vatican Council, and the liturgical experiments began after several months of discussion. Some of its members have issued a statement declaring their belief that "some groups must now establish themselves on

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the fringe of the institution where they may seek in freedom a form of Church life relevant to contemporary culture and social patterns."

Reaction to Threatened Excommunication

A layman who has served as a CLEO discussion leader, James F. Hartnett, says that the group will meet before mid-October to vote on what it will do concerning Bishop Ahr's alleged "threat of excommunication."

According to Hartnett, CLEO members "have all been subjected to tremendous pressures, and a majority may feel that we have done what we could to help the Church by calling public attention to the situation in the Trenton Diocese. . . . It may be that we will find reintegration into the diocese the best course."

But CLEO's chaplain, the Rev. George Hafner, feels that the group's decision will be reached only after thorough dialogue and, in his opinion, "they're not going to back down." Fr. Hafner reported an interview with Bishop Ahr in which, without using the word, the bishop indicated that the group may be excommunicated. Fr. Hafner said that Bishop Ahr had refused to consider his suggestion that CLEO limit its activities to forms of organization and worship which have already been approved for their dioceses by other American bishops. In a press statement Fr. Hafner added that "CLEO members do not seek a breach with the Roman Catholic Church nor do they insist that this expression of Christianity is the only way for all members of the Church."

CHICAGO

Church Investment Discussed

"Do we continue to make investment decisions only on the basis of prudence and the likelihood of a good interest rate, or are we obligated to investigate the moral implications of how the Church's money is used?" This was the question put by the Bishop of Chicago, the Rt. Rev. Gerald F. Burrill, to the bankers and investment people attending a seminar for the financial professions held September 11th in St. Chrysostom's Parish Hall, Chicago.

The participants in the seminar, one of a series for various vocations and professions sponsored by the Churchmen of the Diocese of Chicago, concluded that moral decisions are involved in investing Church money but that there are no clear-cut answers. As one man put it, "We do have the obligation, as Christians, to pursue the moral implications of any financial matter." But, another countered, "You have a moral obligation to conserve your assets."

Bishop Burrill raised two other questions to be discussed more fully at a future session: Should the diocese make a special effort to channel its funds into banks that are all or largely Negro-owned and operated, and should Church funds be invested in housing renewal and rehabilitation projects where private capital has not been available?

AROUND THE CHURCH

Harry Tomlinson of Palm Springs, Calif., is the new president of the Evergreen Conference, Evergreen, Colo., the oldest Church conference in the United States. He succeeds Mrs. C. Winfred Douglas who had been president for the past 21 years and who is the wife of the late Canon Douglas, founder of the conference.

The Rev. Curtis W. V. Junker, rector of Trinity Church, Tulsa, Okla., was installed as grand prelate of the Grand Encampment of Knights Templar in the United States, during the recent triennial conclave held in Detroit.

The West Tennessee Assembly of the Brotherhood of St. Andrew has been formed to coordinate the activities of the five chapters in the area, with Dr. Robert Ruch of Memphis serving as president of the assembly.

PENNSYLVANIA

Reformation Anniversary Feted

A Service of Thanksgiving planned by the Philadelphia Area Committee for the 450th anniversary of the Reformation was held at Gloria Dei Church (Old Swedes Church) on Sunday, October 1st. Mr. Thacher Longstreth, executive vice president of the Philadelphia Chamber of Commerce, spoke on the responsibilities of the Church and society to each other.

Taking part in the service, to which civic and religious leaders had been invited, were the Rev. Cuthbert Pratt, rector of the Church of the Holy Trinity, Rittenhouse Square, and the Rev. John C. Roak, rector of Gloria Dei Church. Two Lutheran clergymen, the Rev. Robert S. Nagle and the Rev. Jerrold J. Coughlan, also took part.

The observance was the first of a series of events planned by the Philadelphia committee to celebrate the 450th anniversary of the Reformation. It also commemorated the bringing of Christianity to Pennsylvania by Swedish Lutherans in 1638. William Penn chose the site for Philadelphia at the spot where there was a Swedish village and church already established. It was Penn's policy of religious tolerance that led to the city's being a starting point for many religious groups.

advertising in *The Living Church* gets results.

Appointments Accepted

The Rev. **Clyde S. Angel**, deacon, is in charge of St. Mary's, Fleeton, and Wicomico Church, Wicomico, Va. Address: Rt. 1, Box 126-D, Reedville, Va. 22538.

The Rev. **Robert J. Boyd**, former chaplain of Virginia Episcopal School, Lynchburg, Va., is assistant rector of St. Stephen's, Richmond, Va. Address: 401 Somerset Ave., Richmond (23226).

The Rev. **John M. Cram, Jr.**, former rector of St. Mark's, Keansburg, N. J., is vicar of St. Christopher's, Cobleskill, and priest in charge of St. Paul's, West Middleburgh, N. Y. Address: c/o the church, Cobleskill (12043).

The Rev. **Clinton G. Dugger**, is chaplain of Berkshire Farm for Boys, Canaan, N. Y. 12029.

The Rev. **Edward A. Groves, Jr.**, former rector of St. Timothy's, Gering, Neb., is chaplain of Bishop Clarkson Memorial Hospital, 44th and Dewey Ave., Omaha, Neb. 68105.

The Rev. **William R. N. Haire**, former rector of Our Saviour, Camden, N. J., is assistant to the rector of Christ Church, 426 Mulberry St., Williamsport, Pa. 17701.

The Rev. **Samuel L. Hall**, former rector of St. Stephen's, Whittier, Calif., is rector of St. Luke's, Long Beach, Calif. Address: 525 E. Seventh St. (90813).

The Rev. **John R. Kimble**, former priest in charge of Holy Apostles', St. Clair, and St. Paul's, Minersville, Pa., is rector of St. Michael's, Birdsboro, Pa. 19508.

The Rev. **Henry A. Male, Jr.**, former rector of St. Mary's, Keyport, N. J., is rector of the Church of the Epiphany, Glenburn, Pa. Address: 241 N. Abington Rd., Clarks Green, Pa. 18411.

The Rev. **McAlister C. Marshall**, former rector of St. James the Less, Ashland, Va., is rector of Trinity Church, Church and Battle Sts., Manassas, Va. 22110.

The Rev. **William J. Martin**, former assistant at St. Timothy's, Catonsville, Md., is curate at St. Peter's, 107 State St., Albany, N. Y. 12207.

The Rev. **R. Bradley McCormick**, former assistant at Trinity Church, Fort Wayne, Ind., is vicar of St. Anne's, 420 W. Market St., Warsaw, Ind. 46580.

The Rev. **Herbert W. Sanderson**, former assistant at St. Peter's, Bennington, Vt., is chaplain and teacher at Hoosac School, Hoosick, N. Y. 12089.

The Rev. **Edward N. Schneider**, former chaplain of National Cathedral School, Washington, D. C., is assistant to the rector of Trinity Church, Swarthmore, Pa. Address: 307 N. Chester (19081).

The Rev. **E. L. Sheppard**, former rector of Ascension Church, St. Paul, and priest in charge of St. Mary's, Basswood Grove, Minn., is assistant at St. John's-in-the-Wilderness, White Bear Lake, Minn. Address: 708 - 1st St. (55110).

The Rev. **John D. Strom**, former curate at Trinity Cathedral, Omaha, Neb., is vicar of St. Charles', Fairbury, and St. Dunstan's, Hebron, Neb. Address: 1008 "J" St., Fairbury (68352).

The Rev. **John G. Upton**, former assistant rector of St. Stephen's, Richmond, Va., is rector of Our Saviour, Sandston, Va., Address: 116 Meryon Dr. (23150).

The Rev. **Howard L. Wilson**, vicar of St. Stephen's, Casper, Wyo., is to be dean of St. Matthew's Cathedral, Laramie, Wyo. Address October 15th: Box 1185, Laramie (82070).

Renunciation

On August 22d, the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by Arthur W. Matthews. This action is taken for causes which do not affect his moral character.

Ordinations

Priests

Nebraska—The Rev. **Paul E. Mathews**, vicar of St. John's, Albion, and rector of Christ Church, 1416-15th St., Central City, Neb. 68826.

Washington—The Rev. **Robert Bruce Butt**, assistant at St. John's, 6701 Wisconsin Ave., Chevy

Chase, Md. 20015: the Rev. **Alan Ralph Evans**, assistant at St. Alban's, Mt. St. Alban, Wisconsin and Massachusetts Aves., Washington, D. C. 20016; the Rev. **John Henry Marlin**, assistant at the Church of the Epiphany, 1317 G St., N.W., Washington, D. C.; the Rev. **William Trent Newland**, assistant at St. John's, 34th and Rainier Ave., Mt. Rainier, Md. 20840; and the Rev. **J. Shelton Pollen**, assistant at St. Luke's, 1514 15th St., N.W., Washington, D. C. 20005.

Deacons

Nebraska—L. **Brent Bohlke**, in charge of Holy Trinity, York, and St. Andrew's, 1014 N. 6th St., Seward, Neb. 68434; **Royce W. Brown**, in charge of Calvary Church, Hyannis, St. Joseph's, Mullen, and All Saints', Highway 2, Eclipse, Neb. 69350; **Richard L. May**, in charge of St. John's, Cody, and St. John's, 372 N. Main St., Valentine, Neb. 69201; and **James L. Roach**, in charge of St. Paul's, Hyannis, and St. Elizabeth's, 502 Tilden St., Holdrege, Neb. 68949.

Rhode Island—Dag Carl Gustav Sandstrom.

Marriages

The Rev. **Halbert Daniel Edwards**, vicar of St. Barnabas', Poteau, Okla., and Miss **Lillian Ann Overstreet** were married August 12th, in St. John's, Fort Smith, Ark.

This and That

The Rev. **Robert S. Ellwood, Jr.**, assistant professor in the School of Religion, University of Southern California, has received the Ph.D. degree from the University of Chicago Divinity School. Address: Apr. 7, 1124 W. 29th St., Los Angeles, Calif. 90007.

The Rev. **Arthur L. Sargent**, chaplain of St. Thomas of Canterbury House, Denton, Texas, has received the M.A. degree from North Texas State University.

The Rev. **William B. Sharp**, former vicar of St. John's, Abilene, Kan., is not a staff member of St. John's Military Academy, Salina, Kan., as we were notified, but is an assistant at St. Paul's, 1018 E. Grayson St., San Antonio, Texas 78200.

Can anyone send information on the work of the Episcopal Church with lepers, to the People and Places department? Certain contributions are waiting for a proper address.

Armed Forces

Chap. (Maj.) **Mills Schenck, Jr.**, USAF, ret., 1019½ Brown Ave., Evanston, Ill. 60202.

Chap. (Capt.) **Robert H. Speer**, 5568 Lockridge Loop, Pershing Park, Fort Hood, Texas 76544. He is the former assistant chaplain of Kent School, Kent, Conn.

Chap. (Capt.) **J. Edwin Swink** FV 3199826, 375th ABGr, Scott Air Force Base, Ill. 62225. He is the former vicar of St. Luke's Mission, Las Vegas, Nev.

Chap. (Lt. Col.) **Howard B. Scholten**, 8 Millay Place, Mill Valley, Calif. 94941.

Deaconesses

Virginia—Dss. **Ann Sherman** is educational director of Bloomfield, a home and school for handicapped children. Address: Box 98-99, Ivy, Va. 22945.

New Addresses

The Rev. **Edward D. Leche**, vicar of San Juan Islands, Wash., lives in Friday Harbor, Wash. 98250.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Very Rev. **George Crofton Thompson**, 51, rector of Trinity Church, Solebury, Pa., and dean of the Bucks County deanery, died August 22d, in the rectory.

Survivors include his father, John Thompson, a sister, and two brothers. His wife, Rhoda Jean, was killed in an auto accident in 1954.

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ASSISTANT N.Y.C., to thirty years. Send photograph and resumé. Reply **Box M-503**.*

D.C.E. for parish in University community. Available Dec. 1. APWCW standards. Apply the Rev. **Robert E. Holzhammer**, 320 East College St., Iowa City, Iowa 52240.

POSITIONS WANTED

ABLE PRIEST seeks new position. Good preacher and administrator. Skilled in education, camps and conferences. Will consider rectorship or diocesan position. Reply **Box F-505**.*

CLERGYMAN, 36, married, child. Pastoral experience. Wishes to locate in the East. Interested in young people. Coaching experience. Would prefer a ministry related to young people. Reply **Box K-506**.*

I'M SERVICEMAN beginning year in Vietnam. My father is a good priest with good education, without church. He's not old, but younger men get openings. He serves churches where priests are away, doing secular work to make living. He reaches unreachables. If you're bishop, rector, vestrman needing my father, write me. He says if it's God's Will he'll find a need. I'm helping God's Will along. Reply **Box L-504**.*

RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE, A Religious Teaching Community for Men of the Episcopal Church. For information write: **The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.**

*In care of the Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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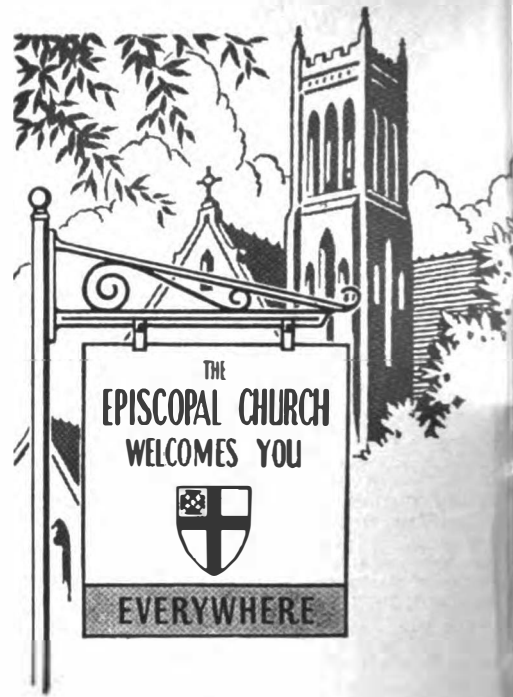
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LOS ANGELES, CALIF.

ST. MARY'S 3647 Wetzeka Ave.
The Rev. R. Worster; the Rev. H. G. Smith
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, *asst*
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; also
Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shriley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs
& HD 9; C Fri & Sat 5-5:25

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, *dean*
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat
5-6 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Deimar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Mohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11; Thurs 10

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8, 10, MP Ser 11 ex 15; Wed HC 7:30,
Thurs HC & LOH 12; HD HC 7:30 & 12

ST. IGNATIUS'

The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,
the Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9, 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30

RESURRECTION

115 East 74th St.
The Rev. Leopold Damsrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung); 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri
4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL

487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5, Sat 12-
12:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins): 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;
Sat 4:30-5:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

MONTREAL, QUEBEC, CANADA

ST. JOHN THE EVANGELIST
President Kennedy & St. Urbain
Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs
7:45, Wed 9:30; C Sat 4-5

ST. JOHN THE DIVINE (Verdun)

962 Meffat Ave.
The Rev. Frank M. Toope, r
Sun H Eu 8, 10; Wed H Eu 9:30

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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.